## Goodbye DeBaliviere!

The street looks like an old friend—t's all torn up over our moving! Of ll the years we've spent bumping along ver its billowy waves of wooden blocks he city had to choose our moving month or the repaving of DeBaliviere. Some-imes we've been able to hear each other hout above the constant drilling and ometimes we have miraculously detected mistake in proof sheets under the coat-ng of fine white dust that clouds the hole neighborhood and of which we have ad to serve, Christians that we are, s the silver lining! But not often.

Yet in spite of it all, we'll miss the ld street. We've spent six years wrest-ng with its spelling, the intricacies of hich have baffled the whole brotherhood. Ve know all the shopkeepers up and own its length; the barber downstairs ho shingles us during our noon hour, he shoe man across the street who puts n our rubber heels while we wait and aravelli's at the corner whose head aiter is a cousin of the Queen of umania—he told us so himself!

And now it's Hello Downey Avenue or us. As we are going to press, tags e being put on all the office furniture nd in a few days the moving vans will ack up to the door. It is planned to ose the office in St. Louis August 22 nd reopen it in Indianapolis August 27. he new address will be 222 D-o-w-n-e-y -v-e-n-u-e. That's not hard to remem-er, is it? The building, as everyone nows, will be known as the Missions uilding. After we're settled, come and e us!

## "Grandfather" Warren

With Editor W. R. Warren vacation-g somewhere on a moving van, we e emboldened to tell the world of a w honor that has just come to him. n Monday, August 6, Mr. and Mrs. oward McCue, the latter being Mr. and rs. Warren's elder daughter, Constance, ere presented with a new edition of asculinity, young Kemper Warren Mc-ue by name. The young man has all e marks of a potential editor we hear wrinkled brow, bald head and a voice at can be depended on to spread the ws. We are happy to welcome him o the Fourth Estate.

## raightening Out the Poets

In the August, 1927 issue of WORLD LL, a poem entitled "Who Has Known e Heights" was used. The work was roneously attributed to Eleanor David-n quoted from the *Womans Press*, hich has used it with the same credit Miss Davidson. The mistake grew t of their having invited groups of lege students to send in both original d favorite poems, and Miss Davidson, ding in the poem as her favorite, had been mistaken as its author. The real author is Mary Brent Whiteside of Atlanta, Georgia. The poem was first published in *Harper's Magazine* in 1922 and reprinted in the book of poems by Miss Whiteside, The Eternal Quest, in 1925. It has also been incorporated in an English text book.


# WORLD CALL

International Magazine for Disciples of Christ

*Published Monthly by*

UNITED CHRISTIAN MISSIONARY SOCIETY

425 DeBaliviere Avenue, St. Louis, Missouri

*Including*

American Christian Missionary Society
Christian Woman's Board of Missions
Foreign Christian Missionary Society
National Benevolent Association
Board of Church Extension
Board of Ministerial Relief

*Representing also*

Board of Education
309 Chamber of Commerce Bldg., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

PUBLICATION COMMITTEE

H. B. HOLLOWAY
JOHN H. BOOTH
H. O. PRITCHARD
DAISY JUNE TROUT
R. MELVYN THOMPSON

W. R. WARREN, *Editor*
BESS ROBBINS WHITE, *Associate Editor*
ROSE STEPHENS RAINS, *Office Editor*
L. MADGE SMITH, *Circulation Manager*

Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

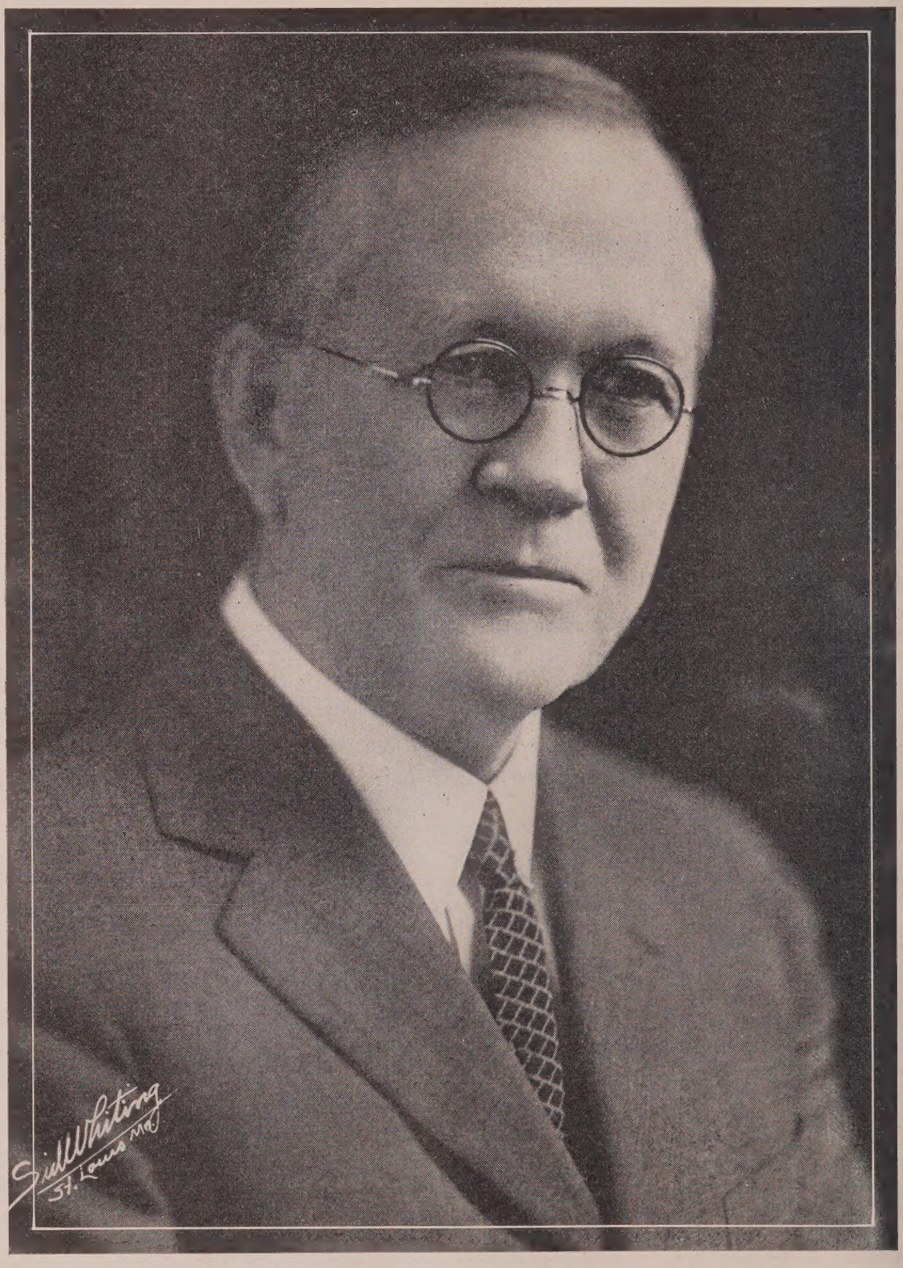

Copyright, 1928, by United Christian Missionary Society.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

*Volume X* *SEPTEMBER, 1928* *Number 9*

## CONTENTS


Diamonds in Waiting ---- 3
President Burnham's Trip ---- 4
Adelaide Gail Frost ---- 4
"By Their Fruits—" ---- 5
An Investment in New York That Paid ---- 12
From the Ends of the Earth ---- 14
A Labor Sunday Message, 1928 ---- 16
The Summer's "Setting Up" of Youth ---- 17
Sharing Robert M. Hopkins ---- 19
A Will of Grace and Wisdom ---- 20
Some Have and Some Haven't ---- 21
All Aboard for Indianapolis! ---- 23
South America Comes to San Francisco ---- 24
Adventures in Understanding ---- 26
Boys' School at San Luis Potosi ---- 27
In the Absence of All Missionaries ---- 28
From Vision to Reality ---- 29
First Impressions ---- 30
Station UCMS Broadcasting ---- 31
Bible Study ---- 32
Missionary Program ---- 32
Echoes From Everywhere ---- 33
Hidden Answers ---- 33
In Memoriam ---- 33
Circle and Triangle Program ---- 34
They Support An Orphan ---- 34
Speaking of Books ---- 35
Glimpses of the Religious World ---- 36
Sunday Schools ---- 37
Missionary Illustrations ---- 41
Brief Talks ---- 42
A New Worker ---- 43



James H. ("Uncle Jimmy") Mohorter

So closely identified with the benevolent work of the Disciples of Christ across the years that his inestimable contribution to the home missionary cause as "home surveyor" needs recognition in its own right. The volume, "Survey of Service," just from press, testifies in its comprehensive chapters on the home fields to his five years of indefatigable labors in ferreting out, evaluating and assembling this elusive material on which the program of our home work for years to come will be based.

WORLD CALL

Playtime at the Mexican Christian Institute, San Antonio, Texas

VOLUME X SEPTEMBER, 1928 NUMBER 9

# Diamonds In Waiting

IT IS WELL understood, but always strange, that diamonds and coal are of practically the same composition, the diamond being pure carbon and the coal impure. Coal is found in vast solid masses, while diamonds are scattered sparsely through beds of gravel, earth or stone.

Usually we think of missionary work in terms of numbers: tens, hundreds and thousands, and estimate success or failure accordingly. Mass production in religion is all right, when possible, just as coal mining is, but diamond mining also has its essential place in the Kingdom of God. And it is doubly important here, because the human diamond is himself the agent for reaching the multitudes.

Our workers among the masses of European Americans count every individual soul of eternal value, but they are always hoping to find another Jacob A. Riis, Edward W. Bok or Edward A. Steiner. The teachers in our Negro schools patiently strive to bring out the utmost capacity of every child, and they cannot tell until the training is well advanced which of them is most likely to prove a Booker T. Washington, George W. Carver or J. N. Ervin. The same rule holds in city missions and rural Sunday schools, in Livingston and in White Swan. We are always looking for the exceptional man, searching for the diamond that is waiting somewhere in the human mass.

Every evangelist that pitches his tent in a frontier community is lured on, not so much by the hope of a great ingathering as by this dream of finding, at once or in the long future of the church which he is about to establish, some Dwight L. Moody, Frances E. Willard or Archibald McLean.

These extraordinary individuals come only at long intervals and their discovery and development is of the utmost importance, not only for the good they can do in the Kingdom of God, but also to prevent their being turned in the wrong direction where all of their genius for leadership will be exercised for destruction rather than for construction. Men, like engines, pull with equal power in either direction, and neither is ever deliberately and purposely headed wrong.

In the United States and Canada just now there are the most alluring appeals to boys and girls of unusual capacity in fields that are not positively either good or evil. Money-making is our chief North American pursuit, under the impression that the possession of money is necessary to every sort of success, happiness and usefulness. Right here, among men and women eagerly seeking wealth and pleasure, Satan wins most of his recruits, and often those who drag thousands to destruction with themselves. Only in positive commitment to seeking first the Kingdom of God—before wealth and before every other satisfaction—is there safety for the individual or assurance that his power will be used for righteousness rather than for destruction.

OF COURSE every minister, every Sunday school teacher and every religious leader in whatever relation is always consciously seeking the best for God just as every business executive is constantly "out for talent," but every member of the church and of the church school should also be engaged, skilled and eager in the same holy quest. The professional "scouts" cannot be the sole dependence even of a baseball team. Every sand lot spectator and player is also on the lookout.

It is to cover the continent with a network of diamond hunters that every phase of home mission activity is maintained, reaching out beyond the zones of self-supporting churches and covering the territory between these zones. It took Elijah to enlist Elisha and we dare not send inferior men to these strategic outposts of Christianity. By the same token we must give them the utmost of moral and material support and wait patiently and prayerfully with them till the diamonds are found.

SPOKANE UNIVERSITY

## Adelaide Gail Frost

ADELAIDE FROST is dead. We wonder how many of the present generation among the Disciples of Christ knew her. The work she did as a missionary in India did not occupy many years but it was high in the influence and vision it has spread abroad. Back in the nineties she was a student at Hiram College. It was the day in which the Student Volunteer organization was born. She was a charter member of the band in Hiram. When she volunteered it was to give her life in the mission field. She was a spiritual leader in the Young Women's Christian Association. She was a high grade student and, more, she had the soul of a poet. In the ranks of the woman's missionary societies of the brotherhood there are many who still remember the beautiful song *India* which she wrote on the shores of the lake at Mahoba to which place she went with Miss Mary Graybiel in 1894.

The Hiram Volunteer Band had flourished in its first years. Numbers of the students caught the vision and enrolled. But when the missionary societies came to Hiram seeking candidates for the service, no one was quite ready to face life in foreign service. It looked as though the spiritual seed sowing in the college was to bear no fruit in this pioneer service. Miss Graybiel, then on furlough, came to Hiram to be dean of women for a time. Her beautiful character added strength to Miss Frost who in 1893-94 was president of the Volunteer Band. It was her year of graduation and she became the first of them all to be ordained to the foreign service. Together that autumn Miss Graybiel and Adelaide Frost sailed for India. She was the first of Hiram's graduates to enter this service.

There in India, with Miss Graybiel building the new station in Mahoba, Miss Frost began pouring back her letters and prayers that others might join them. The Christian Women's Board of Missions was crippled for funds and so no one could be sent until Dr. Rosa Oxer went out in 1897. She went just in time to save Miss Frost to us. Other missionaries had broken under the heavy strain of overwork. Heavy burdens had been thrown upon Miss Frost which she bravely carried. Then she came down with typhoid fever and lay sick for weeks. Dr. Oxer became her nurse and physician, fighting the battle until she brought her back to life. Dr. Oxer herself lies buried in India today. Miss Frost came home on her first furlough still weak and partially invalid. Before she could return there fell upon her the task of caring for her aging parents. She never went back to India but the inspiration she spread abroad in those few years and the vision she gave others has sent many a recruit to the world fields and led to the consecration of many a life and large funds for the bringing in of the Kingdom of Heaven to this sin-sick world.

ELLIOTT I. OSGOOD.

---

## President Burnham's Journey

TWO years ago the American Christian Missionary Society, which is custodian of funds raised by the Men and Millions Movement for Christian work in Europe, asked President Burnham to visit Russia and report on the activities of the Gospel Christians there who had received some of the money and were asking for more. At the same time our brethren in Australia invited him to attend and address their national convention, which meets only once in two years. The executive committee of the United Christian Missionary Society instructed him to grant both of these requests and on the same journey attend the World's Conference on Christian Work in Stockholm and visit our oriental mission fields, taking eleven or twelve months for the circuit of the globe which all of these errands would require.

When the time for the journey arrived it was felt that it would be unwise for him to miss the International Convention at Oklahoma City, consequently he canceled his Australian engagement and his itinerary in the mission fields and came home from Europe, with the general understanding that those parts of his plans were simply postponed and not abandoned. The Australian Disciples of Christ renewed their invitation for their next (1928) convention, not only formally but also through several of their leaders who visited the United States and Canada and through Jesse M. Bader who conducted a series of evangelistic conferences in their continent.

It was not until after plans for the deferred journey were well matured, and the prospective visit of the president of the United Christian Missionary Society announced in Australia, that questions were raised as to the advisability of the journey at this time. Out of deference to these questions Mr. Burnham did not commit himself to more than the Australia visit when he and Mrs. Burnham sailed from San Francisco August 11. That obligation of the society and of himself fulfilled, four possible courses will be open, his choice being governed by cabled advices from home. He may (1) return straight home, (2) visit only our India mission, (3) visit the Philippines, China and Japan, or (4) undertake to see something of the work in all four of these oriental fields. At the most he does not expect to be gone more than eight months, and at the least not more than three.

# Being a Brief Survey of Dividends on the Investment Made by Disciples of Christ in Home Missionary Work

### Dividends From the French Fields

By Ann Zigler

I STOOD in line the other day before the bookkeeper's window at a bank. Just ahead of me was a woman, who was rather impatiently awaiting to learn the amount of interest on her account. *Dividends on an investment!* How eagerly awaited and impatiently sought after!

The incident occurred in a little bank in the town of Jennings, located "way down south in Louisiana." You may wonder why I refer to such a commonplace and seemingly trivial occurrence. It is because I want to say to you that our great brotherhood can be compared to that woman who was before me in line that day.

This great brotherhood has made an investment, as had that woman, somewhere in southwest Louisiana, and that investment *should* pay dividends. But, alas, here my comparison must end, for this great brotherhood does not stand impatiently demanding the amount of the dividend, but willingly pours its offerings into the missionary treasury and patiently awaits results through the years.

But the investment does pay. Does some one say "How much?" As we turn the pages of the bookkeeper's ledger, in our effort to compute the amount of the dividend, behold, we see not figures but stories of human lives, transformed because of the investment made in the French Field of Southwest Louisiana. What wonderful stories they are and how much each one tells! The few that we can here relate will give but an idea of the kind of dividend your investment in humanity is paying:

It is the opening day of the Sunday school at one of our French mission churches. The World Offering Birthday Box is to be used for the first time that day. Every one is much interested. The box has been placed on a little stand, carefully and lovingly made by one of the members for just that purpose. The time for the birthday offering arrives. Down the aisle comes an old, old man, as eager as a child, and while he waits to secure the exact change for the offering he is to drop in the box, the pastor explains that this man, formerly a strict follower of the Roman Catholic church and one who had given the land for the Roman Catholic church in the adjoining town, had late in life found Christ in all his beauty and simplicity, and that he counted it a great privilege to celebrate his birthday by helping to tell the story to others.

A group of French young people are having their Sunday evening meeting. The joint song service is over, and the Junior, Intermediate and Senior groups are in their respective places. The Seniors are having their season of prayer. They sit with bowed heads, as one by one earnest prayers are offered.

"Oh, Father," prays one girl, "help us to live right. Take all evil thoughts from our minds. It is so easy to do wrong, but help us, God."

That simple prayer was offered by that lovely sixteen-year-old girl. Well may she pray "It is so easy to do wrong," for all of her sisters and brothers try to influence her the wrong way. With tears in her eyes will she tell you of her struggles, and of how, if it were not for her church, she might be doing almost anything. She is faithful at all times, teaching a class in the Sunday school and assisting with her lovely alto voice whenever possible.

This bus load of happy children is a dividend worth many times the investment made in the Yakima Indian Christian Mission

The evening service is beginning. The little, simple church building provides no place for a choir, but a group of ten young men assemble in front to assist with the song service. It is a new experience for many of them, but bravely they face the audience. Some of them have not been leading just the right sort of life, but are now earnestly endeavoring to be Christians. That splendid young man of nineteen, who takes the lead in the singing, has had a hard struggle. He can and will tell you of how he has gotten drunk and said and done things of which he is ashamed. No wonder he can sing so meaningly "If you are tired of the load of your sin, let Jesus come into your heart." The time has come for the special music. A hush comes over the audience as the men's voices beautifully blend in the singing of "Throw out the Life Line." It is the desire of some of these boys to do all they can to throw out this life line to others, for it has meant so much to their lives.

Casey, Ray, Matthew and Herman—Christian leaders of tomorrow among their own race and dividends on our investment in Indian work

One day that boy of nineteen was one of a group driving through a section of our state where Roman Catholicism is dominant. We were singing, as we often do on the road, and the song this time was "I Love to Tell the Story." He said, "I would love to tell that story to these people. I am sure they would love it, for it was so beautiful to me when I first heard it."

The bell is calling the people to worship in the little white church in the woods.

The church ministers to a rather isolated and rough community where there is great need of Christ's uplifting power. The people are coming on foot, on horseback, in wagons and some few in cars. The pastor is ill that day, and the Sunday school superintendent, who took charge of the service, calls on an elderly man to read the Bible in French. Very simply and humbly this man comes to the pulpit. He has walked seven miles to be at that service. Tenderly he opens his Bible—his love for his religion, after his break with Roman Catholicism, has cost him much—and falteringly, standing there in his rough garments, reads from the beautiful tenth chapter of John. Outside, the fields and woods lie quiet in God's sunshine, and a peace, not found elsewhere, seems to come over the tired hearts of the hard laboring people as the simple old man reads:

"Je suis le bon berger, et je connais mes brebis, et mes brebis me connaissent." (I am the good shepherd, and know my sheep and am known of mine.)

Need we ask the question, "Does the investment in our French work pay dividends?"

---

### You Really Should Visit the Yakima Mission

**By Lucy King DeMoss**

TEACHERS in Indian schools say that Indian children in the first and second grades sketch as well as white children in the fifth grade, and that their sense of color and technique of art work are inborn, the natural expression of a racial characteristic to make all things beautiful.

The capable, red-haired teacher in the White Swan, Washington, public school was enthusiastic about the work of the Indian children in the reservation, especially their drawing. She had shown understanding in allowing each child to make his own design and patterns, and the free hand drawing was particularly

good. One of the best drawings was made by a little girl in our Yakima Mission. In the course of the conversation about this child the teacher said that the mission children were cleaner, more spontaneous and more trustworthy than many of those from Indian homes, showing in a marked degree the influence of their daily environment.

One day Willie's mother and father came to the mission. The mother wore a very beautiful and valuable shawl and I expressed my admiration for it, which pleased her very much. We talked then about "clothes" and I told her I was interested in the ceremonial dress of the various tribes and hoped I might see some of the Yakima garments.

"Come to my house," she said, hospitably, though in halting English. "I show you buckskin dress—Yes, I have many things to show. You come?"

We did go, later. It was a threatening day, the sun breaking through the clouds occasionally, and as we drove up to the little, new, two-room shack it began to rain. Nobody was in sight, though we caught a glimpse of child faces at one of the windows for a fleeting second. We got out of the car and went over a log bridge to the chip-strewn yard. An old woman was flat on the ground mending a wagon and she turned her dark, seamed face towards us but did not speak. When she saw my camera she shook her head violently, so I motioned assurance that I would not take her picture without her permission. Casey and Matthew, older boys from the Mission who were with us, went at once to her assistance and before we left had mended the break in the wagon for her.

It would be hard to find a more beautiful place to build a house. A grove of cottonwood trees grew at one side and edged the sparkling Yakima River that ran swiftly not more than fifteen feet from the back door and supplied water for house and fishing and bath.

After awhile the mother came and it was pleasant to see her face change when we told her we were from the Mission and had come to make her a little visit and to see her treasures. Perhaps we would take some pictures, if she was willing.

She was pleased when we told her what a very helpful boy Willie was at the Mission. "Big Brother," I heard him called many times.

"Willie good boy," she said, nodding her head. "He like it at the Mission. We like him be there."

Just then Willie and two other boys drove up in a rattling Ford, Willie's face one big smile when he saw us.

"Why did you take down the tepee that used to be right here?" someone asked him.

"We like to live in a house now," he said. "More room for us."

Chapel service is a pleasant time at the Mission. At the twilight hour the big bell rings and the family of sixty-five gathers in a large, quiet room. It has a good piano and comfortable chairs and the atmosphere of worship and reverence is strictly observed by even the smallest child.

"Herman, lead us in our evening prayer, please?" said Mr. Francis.

There is a moment of absolute silence in preparation, and then a low earnest voice in prayer. Herman understands the needs of his own people and their problems and he prays for better feeling among all the tribes of God's family everywhere. He expresses the gratitude of his heart for the opportunity of knowing Jesus Christ as his friend and counselor and pledges his best efforts to live a Christian life, wherever he may be. Herman, it may be added parenthetically, is the boy who expects to be a preacher, and whether this desire is carried out or not, one feels that he has learned the Christ way of living and will be a zealous witness for him. He is the leader of the Boy Scout troop of the White Swan community and takes his duties very seriously. It is good to know that his mother is in sympathy with his wish to become a preacher and encourages him in every way possible.

BEFORE chapel is over there may be a word from Casey and Ray. Casey is large and has a profile like the one on an old coin. He has an excellent voice and leads in the hymn singing. His thought is for the summer months when they are all away in camp, fishing and berry picking, and he suggests that the temptations may be greater away from the Mission and therefore they must be strong to face them. Recalling a talk made in chapel by Mr. Turner, he says that nothing but the best is good enough.

There are too few workers at the Mission at the present time to have graded classes in religious training and one cannot but wonder what the very small children get from the service at chapel time, though they are always quiet and attentive. Donald is eight, a boy of extraordinary beauty and quickness of thought. One day he picked up a copy of the Bible and turning the pages carefully and slowly, he said, "Well, I guess I'll just read in here what Jesus is doing!"

At one corner of the reservation is the Pom Pom Church, in plain sight of the Mission. At another point is the Shaker Indian Church. The Indians who attend these churches are accustomed to direct their worship to the Great Spirit, giver of all power. Their prayers and songs may be to the Sun, to whom they attribute the blessings of harvest and whom they thank for their very existence. The language of the Psalms is familiar to them. Some of their songs are like the Psalms of David. I can think of no holier task for the Disciples of Christ than that of presenting to the American Indian, at this dawning of a better understanding between him and his government, a God who is Father as well as Ruler, and the Christ of the out-of-doors, who understood how to reach the heart of his hearers through stories and patterns, dear to the heart of the Red Man. We are sowing good seed and will some day reap a rich harvest.

## Dividends From the Mexican Christian Institute

By Leona Hood

LOOKING for dividends on the investment in the Mexican Christian Institute is like counting our blessings. At first thought it seemed to me a difficult task to put my finger on the definite results of this work in San Antonio, but I soon found out that the stories of all the lives and homes that have been influenced by this Mission could not be told in one short article, so I am giving a few typical examples.

Since my work is with the children, the first one I think of is little Daniel Gomez, a sturdy little youngster of three years, who has been in our day nursery since he was three months old. It is no small thing to give these babies a chance by helping them to develop. If you compare Daniel and his sister, Olivia, with the little undernourished Maria Ramos, who is only one of many such little sufferers, you will realize that there is a crying need for mothers to be trained in child care and means by which to provide for their babies. Our day nursery provides not only for their physical welfare, but it gives them a Christian atmosphere in which to live. They learn to give thanks for the food they eat and to think of God as a loving Father.

Dividends in healthy babies—Daniel Gomez and his sister

Next I have in mind a home where the father and mother, Mr. and Mrs. Gonzalez, did not attend church because Mrs. Gonzalez was not interested, until she became ill and learned through the Institute clinic that an operation was necessary. It was a very great trial when she had to leave her children in the care of another and go to sleep on the operating table, not knowing whether she would ever see them again. After the operation, our pastor, J. M. Cueva, and her husband talked and prayed with her. She promised God that if she might regain her health, she would become a Christian. This promise she kept at the very first opportunity and since that time they have been active members in the church. They have passed through other trials bravely and with great faith. Mr. Gonzalez is superintendent of the Sunday school and can be depended on as a leader wherever he is needed.

Is a Christian family a dividend? Mr. and Mrs. Gonzalez and children

Among the Mexican boys who are training for the ministry, Simon Ramirez has been influenced most by this Mission. In 1920 his home was in San Antonio and he attended classes and services here. His desire was to be a minister, but he was forced to go to Fort Worth to find work. Then in 1927 he heard of our new boys' dormitory which would make it possible for him to realize his ambition and since that time he has been making good use of the opportunity. Here are a few words he has to say for himself:

The Mexican Christian Institute pays dividends in young preachers —Simon Ramirez who is studying for the ministry

"My greatest desire since I have been able to think for myself has been to be a minister. I want to give my life to the Lord in service and to make life more worth while. I find that the environment in this institution has a marked effect on my daily life."

Yes, these are only a few cases but they are typical of many that might rightfully be called dividends worth many times the investment made in this work.

---

## Dividends in New Americans

By Bessie Pehotsky Erb

DO HOME Missions pay in immigrant and polyglot communities? With such a question there flashes before my mind's eye a varicolored picture: brown faces and red roses, blue skies and Spanish moss, drab "patches" and coal smoke, northern industrial cities busy as beehives, and men and women of God walking humbly in and out scattering the leaven of Home Missions.

I am thinking of a beautiful Christian family. Although American citizens today, the parents came as little children from Bohemia. The mother of this fam-

ily is an officer in the Mother's Club of the church; the daughter, a graduate of high school and business college and having studied music for a number of years, is the church pianist; the two boys of the family are in high school, members of the church and active in its life; the father is a member of the Men's Club. Fifteen years ago the parents were atheists having lost their faith in the Catholic church. First, the little girl found her way into our vacation church school, then into a girl's club and into Sunday school. Then, the mother accepted one of our invitations to visit the Mother's Club. First one and then another of the family accepted Christ. Finally, I think no one who was there will forget that memorable night at the church when the father made the Good Confession completing the Christian family circle. Their Christian life does not end in church membership. Their daily life demonstrates the words of Jesus when he said, "Ye are the salt of the earth," and they are ever striving to maintain the "savor." Nor is this the only Christian family among the fruits of our labors. Family after family comes to my mind, Japanese, French Acadian, Mexican, Slovak, Russian, Polish, Czech, and American, all Christians and members of American society.

I am thinking of ten vacation church schools conducted by our home missionaries where children of from ten to fifteen nationalities mingle every day. This is true of the clubs, the playgrounds and play rooms of these institutions. These are children of parents who were trained to hate each other in Europe. In America we are training them to love each other, to live together in peace and harmony.

In this matter of living together very often we find the greatest difficulty with those people in a community who pride themselves on being old Americans. Some of our home missions churches developed normally, yet not without a story, into churches serving polyglot communities. But often, a church does not know how to make the transition. So it was with one of our eastern towns. The old American church found itself surrounded by foreigners, many of them Slavs. The town had changed from one hundred per cent American to fifty per cent American and fifty per cent new immigrants. The boys and girls, regardless of nationality were going to school together but no church had tried the experiment of helping this great polyglot community to live together. Finally, our church asked that a home missionary be sent to solve the problem. This meant that men and women who prized their old American heritage had to face the task of inviting foreign-speaking laboring men, women who might wear shawls, boys and girls of many nationalities, to their church. The American people with very few exceptions were brave enough to try the experiment.

The missionary was wise and started with the children in her experiment of helping these neighbors to live together. An outstanding need of the town was a library. The missionary started one in the church with the hope of arousing civic consciousness to that need. In a very short time over three hundred children of every nationality represented in the town enrolled for books. Boys' and girls' clubs were started, then a mothers' club. The experiment is not quite two years old but from all evidences, if the Americans can be patient, success will crown their efforts.

One of the best results of Home Missions in polyglot communities is hard to describe but you can feel it and see it when walking through the neighborhoods where the missionaries are working. Every few steps the missionary will stop and say, "See that spot? When I first came to this place that was—but now—," and the missionary goes into a vivid description of how some neglected spot was turned into a place of beauty and usefulness.

Do Home Missions pay in immigrant communities? They are the leaven that will eventually leaven the whole lump.

---

### Youth Launches Out

By Ben E. Watson

EVERY youth is willing to take some risk or other. The spirit of adventure stirs his blood. What the nature of the adventure and the risk will be depend largely upon the motives which stimulate the action, and the ideals which guide in the quest. If any individual or group has been so unfortunate as to have only cheap, perhaps vulgar ideas about life, then the path of the quest will be surely marshy and low. But to those whose vision has been clarified by a climb to some high and worthwhile ideal the path of their quest is always upward.

American youth of Oriental parentage decided to LAUNCH OUT—and in the name of Christ Jesus. They have found that Jesus—who was himself an Oriental—is the surest and best guide for youth. So they met for conference and inspiration—250 of them —from all over Northern California. Most of them were students of high school and college or university, but they are in earnest about life and want to live the *Jesus Way*.

And this was their theme as they met last autumn in Berkeley, California: "LAUNCH OUT INTO THE DEEP." The addresses and the discussion groups were all planned around this thought, "Launching Out." Adventuring with Jesus! The purpose was: To deepen spiritual life; to assist in realizing ideals; to help each individual to be of service in the local church and in the community where each lives.

This Christian conference for young people of Oriental parentage had its beginning in the work which S. Kato started while pastor of the Berkeley Church. He organized the young people in the community for worship and fellowship. He gave himself without stint to this service of leadership. He literally gave his life

for it, for when the doctor urged him to take time to rest and recuperate he refused, until it was too late. He slipped away from this life two years ago, but his life and influence continue in the ideals which he planted in these young people's hearts.

Miss Sumile Morishita, of Berkeley, has been the leader of this Christian Fellowship, and was president of the conference. She was the leading spirit in shaping the program, and one of those who would launch out in company with Jesus. To prove that this is no idle dream, she is a graduate of the University of California, and is now in the Seminary studying religious education preparing for Christian leadership.

These young people were entertained in the homes of Berkeley, Oakland, and nearby places. Maybe some consented to extend this courtesy with hesitation. But before these fine youth left, some of these hosts and hostesses were calling by telephone to thank the committee for sending them. "Why, I had no idea they were so fine. It was a real delight to have them in my home and to know them." Perhaps the explanation is that we are all coming to better understand the ideals of Jesus, and are willing to launch out with him. This poem on their program expressed their aim and ideal:

I am tired of sailing my little boat
Far inside the harbor bar;
I want to go out where the big ships float,
Out on the deep where the great ones are.
And should my frail craft prove too light
For storms that sweep those billows o'er,
I'd rather go down in a stirring fight
Than drowse to death by the sheltered shore.

---

## Returns From Our Highland Schools

**By Mary Campbell**

SCHOOLS are not made of buildings and books and curricula. They are made of teachers and pupils and parents. They are not completed with classes, examinations or diplomas. But they are completed in homes, in towns, states and nations. Who can measure the influence of the school? Who can weigh the power of the investment put into our mountain schools during the last generations?

Out in one of our foreign mission fields a preacher brought a message which helped the hearers to be strong, to make a larger gift of possessions and time. The preacher was a graduate of one of our mountain schools. He has been giving such a message to countless others. That message has paid dividends on our investment.

A friend tells of visiting a town in one of our great states. It was a prosperous and progressive town of perhaps ten thousand people. He found many of the leading citizens of that town—doctors, lawyers, business men—were products of one of our mountain schools some little distance away. They are leaders in both church and civic matters, and have helped to produce a high moral tone in the community.

Who can estimate the contribution a Christian school is pouring into a section of a state where they report that fifty to eighty per cent of the people in the immediate and adjacent counties have been trained in our mission schools? This report comes from our Hazel Green, Kentucky, school and Livingston Academy, Tennessee. Livingston's records show that about ten per cent of the graduates have entered definite Christian service. Hazel Green has given four young men and women to foreign mission service. Such is the definite contribution in Christian leadership which they have made to our brotherhood. Records from these schools show that their graduates are engaged in business, law, medicine, nursing and teaching.

But even greater returns may come from the imponderables—the Christian homes established by those who did not graduate, the ideals gained and then distilled into the lives of the newer generation and loyalty built up in a community to the church and its teachings. These are some of the returns which do not show on the estimate sheet, but which give value to the trade-mark.

**Dividends that multiply with the generations—primary girls at Hazel Green Academy, twelve of whom are children of former students**

## Dividends in Negro Leadership

By Vance Smith

THE investment in the education of Negro youth by the Disciples of Christ has been large in scope. The outlay in money, man power and brain power has been confined mostly to the training of leadership ability.

The Southern, Piedmont and Alabama Christian Institutes and Jarvis Christian College have all sent out leaders into the vicinity and many into other counties, states and countries. These schools have meant an investment of money totaling annually between $25,000 to $60,000. Some of this has been placed in returnable assets, as property, equipment and buildings. While education of a Christian leadership has been stressed a great many other things were taught and demonstrated and there was needed workshops as well as schoolrooms, farms, barns as well as dormitories. In addition, scores of lives have been spent unreservedly in this investment.

In a larger sense, dividends on this investment cannot be fully tabulated since there is no system of figures or instrumental barometer to measure the love and devotion, the character and strength of motives, or the quiet and effective fellowship.

First, the tribute to leadership must follow as a memorial to the fellowship that has been furnished in our schools. In many rural churches, the key man or woman is a product of one of our Christian Negro schools. There are the ministers of the struggling churches in hamlet, town or countryside, some shepherding three or four churches and working at odd jobs during the week in order to preach on Sunday. These men are building a constituency and holding a position that is fundamental.

In the history of our schools some nine or ten of the graduates are or have been at work on foreign fields. All know the story of Jacob Kenoly, a product of Southern Christian Institute, who helped to open Africa for Christian teaching and inspired, through personal contact, Emory Ross. Over ten graduates are now engaged in making Jamaica Christian.

As the Christian home is the basis of a Christian civilization, and Christian teachers are the instrument of a Christian nation, so the component parts of many homes, the presiding diety in many public schoolrooms owe their Christian principles to some one of our schools. Ministers, field secretaries, officers in the national convention and the Youth Convention, and delegates to world assemblies, are in many cases representative dividends on the investment in money, men and thought in our Negro schools. Need I mention Prof. Patrick H. Moss, the original Sunday school missionary whose title has grown to superintendent of religious and missionary education and whose duties have extended from a few minutes' talk in small gatherings to service as the executive head of religious education work among Negroes? Or Mrs. Rosa Brown Grubbs, who has doubled the missionary organizations as well as led the entire Negro brotherhood into larger realms of cooperation? Or Mrs. Deetsey Blackburn Gray who for seven years developed the elementary departments among the Negro Bible schools, traveling the length and breadth of the land in all sorts of weather and adverse conditions, driven by a devotion to a vision received in her school days? All products, as are scores of others rendering similar invaluable service, of our Negro schools.

> Great it is to believe the dream,
> As we stand in youth by life's starry stream,
> But greater it is when life is through
> To know at the end the dream is true.

And the end is not yet!

---

## Investments and Dividends in Church Maintenance and Evangelism

By Grant K. Lewis

THE United Christian Missionary Society budget last year for church maintenance was $62,600.00, and for evangelism was $22,150.00, making a total of $84,750.00. The spiritual forces thus released were felt around the world but the results are difficult to tabulate.

Our service last year in church maintenance was rendered in thirty-two states and six provinces of Canada, giving assistance to 127 congregations to support a pastor and grow to self-support. Great care has been exercised that this money be not spent in small and overchurched communities but in strategic centers where good prospects obtain for developing self-supporting churches in three to five years.

The planting of new churches and their development to self-support has been a chief function of home missions since the beginning of our organized missionary activities. It is conservative to say that one-third of our 9,000 local churches exist today because of this phase of work. The constant urgent appeals for help in growing communities of strategic importance attest the continued need for this service.

The tides of evangelism are steadily rising in all our churches at home and abroad. Some of the dividends of this investment appear in the statistics of comparative growth of churches in 1926-27 published in the *Christian Herald* last May. The high percentage of growth of the Disciples of Christ compared to that of other religious bodies is an answer to critics who have been saying that we have lost our evangelistic fervor.

| Denominations | Communicants | Gains | Net Gain Per Cent |
|---|---|---|---|
| Roman Catholic | 16,735,691 | 174,889 | .001 |
| Methodist Episcopal | 4,592,004 | 46,138 | .010 |
| Southern Baptist | 3,765,001 | 57,478 | .015 |
| Methodist Episcopal, So. | 2,567,962 | 29,651 | .011 |
| Presbyterian, U. S. A. | 1,885,727 | 17,672 | .009 |
| Disciples of Christ | 1,481,376 | 44,801 | .030 |
| Northern Baptist | 1,392,820 | 18,132 | .013 |
| Protestant Episcopal | 1,190,938 | 17,259 | .014 |

# An Investment in New York That Paid

THESE contrasting pictures are eloquent of the dividends paid in human lives on an investment in the Disciples Community House in New York City. The picture above is a Daily Vacation Bible School group on the steps of the building, a group of children gathered from the streets of the lower East Side of New York by Bertha Merrill in 1919. On the opposite page is a picture made nine years later of a group of young people loyal to the House, twenty-four of whom are in the first picture and may be recognized by referring to identical numbers. Every one of these young people is a "dividend."

One of the boys, Joseph Marcucci, who is number seventeen in both pictures, came into the office of the House recently and, looking at the early picture said to a member of the staff, "Do you remember me and my Ninth Street gang? We're all in that picture with Miss Merrill. I'm telling you we were tough. Just plain tough, with no idea then of what the House was doing for us. I tell you, Mr. VanDervort, there's no place like it!"

Joseph is sincere in his love and loyalty, as are the scores of other young men and women who have voiced the same sentiments in one way or another. They are the "kids" the staff of the Disciples' Community House have played with, the boys and girls they have worked with and talked with, laughed, wept and lived with through the rough, strenuous years down on the

# These Dividends Nine Years Later

East Side. These young people whose lives were touched when the work was first started are approaching the age of maturity now, some are in college, some are married and have children of their own. All of them are solidly behind the House as it carries on with the oncoming generation which is just as restless, eager and needful of real friendship. Thus are the "dividends" increasing with the generations!

The formal services at the House are not many; a Daily Vacation Bible School each summer for five weeks, services at the summer camp, an afternoon Sunday school and a few others. These are worth while, but the everyday interpretation of the Christian way of living, the Christ way of working out real personal problems, a sympathetic appreciation of the good and the spirit of genuine helpfulness and good will—these penetrate deeper than any formal method can in this polyglot neighborhood of racial, social and religious mixtures. Recently one of the young men said to a staff member, "It occurs to me that it is a wonderful thing for a Protestant church to come down here and do all the things you do for children nearly all of whom are Jewish and Catholic. I never heard of anything like it!" Multiply this one instance by hundreds and it can be understood what is meant by the work the House is doing in tearing down prejudice, bridging hatreds, making crooked ways straight and rough places smooth, yea "preparing a way."

# From the Ends of the Earth

## An Intimate Glimpse of What Happened In Los Angeles

By MRS. F. M. RAINS

WITH the opening of the World's Tenth Sunday School Convention, July 11, Los Angeles became the religious center of two hemispheres. Delegates were present from every quarter of the globe, the largest representation being from Japan with 187. Hawaii sent twenty-two and India twelve. Pennsylvania had the largest state representation outside of California—eighty-five.

The president, Dr. William C. Poole of London, characterized as a "spiritual league of nations" this great organization numbering in its membership more than 32,000,000. From the first session the great Shrine Auditorium was filled to capacity, estimated at 9,000, including a choir of 1,000 voices which gave inspiration throughout the convention. From time to time this choir was augmented by a children's choir in the costumes of the different nations as folk songs were sung.

Governor Young was present, giving an address of welcome. Responses to that and to others of a similar character were given by representatives of Africa, Asia, Australia, Europe, South and North America.

The general theme of the convention was "Thy Kingdom Come," which was the keynote of the address of President Poole, and was carried out in succeeding addresses under the subheads of "The Mandate," "The Motive," "The Method," "The Message." Others closely related were "The Kingdom and Childhood," "The Kingdom and Youth," "Brotherhood and the Kingdom," while "Beginning at Jerusalem," a report of the Jerusalem Conference, and "A Spiritual League of Nations for the Childhood of the World," presented both practical problems and solutions for bringing in the kingdom.

Our own people were proud to have Robert M. Hopkins preside at several sessions of the convention. He also delivered a splendid address and, as chairman of the program committee, made the announcements. His clear and resonant voice reached every corner of the large auditorium. Later on in the convention our pride was even greater but was tinged with regret, as in the change of by-laws of the World's Sunday School Association two general secretaries were elected, one to direct the administration work of the British section, in the person of James Kelly of Glasgow, Scotland, and the other for North America, for which work Robert M. Hopkins was elected. Mr. Hopkins has been a trustee of the International Council of Religious Education since its organization, and for the past year has served as chairman. We rejoice that such an honor has come to Mr. Hopkins while we regret his separation from the United Society.

Fifteen nations are represented among the twelve newly elected vice-presidents and on the executive committee. Our own Dr. W. C. Pearce, general secretary of the Southern California Sunday School Council of Religious Education and associate general secretary of the World's Sunday School Association, and who had a large part in making the Los Angeles convention a success, heads the list of vice-presidents.

An impressive demonstration was a parade of representatives of constituent groups carrying national banners, which was repeated on Sunday night in connection with the Festival of Song of all nations at the Hollywood Bowl when over 30,000 people gathered in that magnificent amphitheater. It was estimated that 5,000 were in the choir on that occasion. At the same time the Shrine Auditorium and a nearby church were crowded with the young people.

The delegates demonstrated that folk like to hear representatives from other lands by the attention they gave to their addresses, although in spite of amplifiers it was difficult to get everything that was said, partly because in many cases the address was read and partly because of an unfamiliar accent.

In the numberless morning conferences, as well as in the seven Seminar groups of carefully selected leaders with equal representation from the United States and abroad, to which some special problem or type of work was assigned for study, every delegate was able to find a place where he was especially interested. Findings from these Seminar groups were presented at the closing sessions of the convention and became a part of the printed report.

One afternoon the convention delegates divided into ten group or area meetings. At this time a study was

The Orient comes to Los Angeles

Left to right: Mr. Tokunaga of Japan, Mr. Morales of the Philippine Islands, Mr. Ishida of Japan, Mrs. K. C. Chen of Luchowfu, China, and Miss Akiyama of Akita, Japan—all "our own."

made of the place of religious education in the work on the different mission fields with missionaries and nationals as speakers. In some cases motion pictures were used in aiding the discussions.

Another afternoon was given to the different religious bodies as a time to get together. In the case of the Disciples of Christ this meant a delightful drive in cars furnished by the members in Los Angeles, and included a visit to the beautiful California Christian Home at San Gabriel, where the comfort and restfulness of the surroundings, as well as the happy and contented guests and the cordial hospitality of Mr. Rogers and his daughter and Mr. and Mrs. Massie, made some of us wish we might make advance reservations looking toward "old age."

At the close of a Seminar meeting

**Left rear: Bertha Douglas, Polly Dye; front row, Mr. and Mrs. Marcellus Ely, Mrs. Royal J. Dye, Silvestre Morales, L. G. Parker, Mrs. Tucker, Mrs. Montieth Rhoades, Professor Cecil F. Cheverton, Dr. Royal J. Dye, J. Irving Rhoades.**

Another stop was at the Japanese Christian Institute where we found Mr. Unoura, Hazel Harker, Polly Dye and Mrs. Leonora Vickland anxious that all might see the great need for adequate equipment for our work among the Japanese.

After visiting some of our churches the delegates numbering about 300, were served dinner at the Wilshire Church. At the mass meeting which followed Mr. Hopkins presided and very happily introduced the foreign delegates and missionaries, religious education workers and others whom he thought we ought to know. It was a delight to all to have Dr. and Mrs. J. H. Garrison present and to hear Dr. Garrison's voice.

Yes, Los Angeles knew there was a convention in town and what it was all about. The streets were draped with yellow and black bunting and banners carried pictures of the two hemispheres, with the cross and an open Bible with the inscription "Thy Kingdom Come," while the department stores had huge baskets of flowers at the entrances bearing a greeting to the delegates.

In many respects the convention seemed like one of our own larger national conventions and it was surprising how many familiar faces were seen. It differed in one respect at least, in that 7,631 paid a registration fee of $5.00 each, many of them months in advance, while in our conventions it seems impossible to get anything like the full attendance to register and pay $1.00.

The next World's Convention will be held in Rio de Janeiro and will be the first to be held south of the equator and under the Southern Cross.

Dr. James Kelly, new general secretary, stirred the delegates deeply with the following challenges to future effort in the line of world brotherhood which is the crux of religious educational work today:

Coordinate with the missionary enterprise must be realized the ideal of brotherhood if we are to succeed in our endeavor to bring the childhood and youth of the world to the feet of Christ. No word holds the modern mind with a firmer grasp than brotherhood. It can be heard on the lips of all who address the multitude; it is strewn over the pages of our magazines, it has been woven into our constitution and even the name of our social organizations; it commands the close attention of the writers of our more serious literature.

Christ knew only one caste into which every soul born was of right admitted; every person born was a child of his Father, and therefore of his fellowship and brotherhood.

What is our task in the development of Christ's brotherhood today? It is to create a sense of international citizenship so that all men may feel in the language of Paul that they are not strangers and foreigners, but fellow citizens. As Christian people, we must cultivate the international mind; we must pray for the international heart; we must develop the international conscience; we must look upon humanity as a family, and build up in ourselves the graces and virtues which we know are indispensable in the home—the virtues of trust and forbearance and mutual good will . . . Nationalistic and race antagonism is not inherent in the nature of young people, but is a product of environment and atmosphere, and does not spring up out of youth's consciousness.

The youth of the world of East and West is knocking at the doors today more insistently than ever before. They want life, and it was life that Christ came to give. These young people in the coming years will find themselves mixed up with one another and their destinies increasingly interwoven. It is our privilege as Sunday school workers and teachers to equip them to meet the demands that life will make upon them. The progress of science and the legacy of the World War have made the world one neighborhood; the challenge comes to us to make it one brotherhood.

# A Labor Sunday Message, 1928

## Prepared by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America for use on Labor Sunday, September 2, 1928

DREAMS of a better social order can no longer be dismissed as the impracticable objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do those things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A score of years ago the churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardship of enforced unemployment; suitable provision for old age; the right of employes and employers alike to organize; adequate means of arbitration and conciliation in industrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these are the industrial ideals for which the churches stand.

Certain phases of the industrial problem press for immediate attention. The past year has seen a serious condition of unemployment. The situation has been not less but more challenging because of a condition of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood.

The coincidence of unemployment and the rapidly advancing productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the workers, if opportunities are provided, to make as good use of their leisure time as any other social group.

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common understanding, which is the American principle of government, is the only sound and scientific method of adjusting labor relations and of working out permanent solutions of industrial problems.

IT MUST not be forgotten that the churches are also employers of labor and that as such they are under the same moral obligations as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The churches must ask themselves not only whether the salaries of ministers, missionaries and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the liberal pronouncements of the churches because of evasions by the churches themselves of the practical issues involved. A prominent church official has said: "I am about ready to ask my communion either to practice some of its liberal pronouncements or to repeal them."

We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the churches as practicable objectives for American life. We suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and cooperative spirit, assured of the possibility of hitherto unattainable social progress. We call upon capital, labor and the public to move forward with good will into a new and better day.

# The Summer's "Setting Up" of Youth

These girls of the Spokane, Washington, Conference might be hailing the rising sun

By W. J. LHAMON

FORTY-FIVE conferences with the enlistment of four or five thousand of our choicest young people is a challenge to the Christian educator. Especially when we are hearing so much of the sinister side of "flaming youth." Youth is ever at an altar that flames, as all real altars must. Our questions are as to the kind of sacrifice that is there, and the kind of flame that consumes it. Sacred or sacrilegious? Holy love or groveling lust? High ideals and Christly objectives or low ideals and animal pleasures? Live young people are as they ever have been. What are we giving them? That is our capital question. When William Allen White was asked, "What is the matter with our young people," he answered; "Just two things; in the first place they are young; in the second place they have to live with us old fellows." What are we giving them—we "old fellows?"

The United Christian Missionary Society, in its promotion of the conferences, is earnestly trying to answer this capital question. Having had a part in two of these conferences, and having no official connection with the Society, I venture an answer. The conferences are constructive; they are wholesome and they are timely.

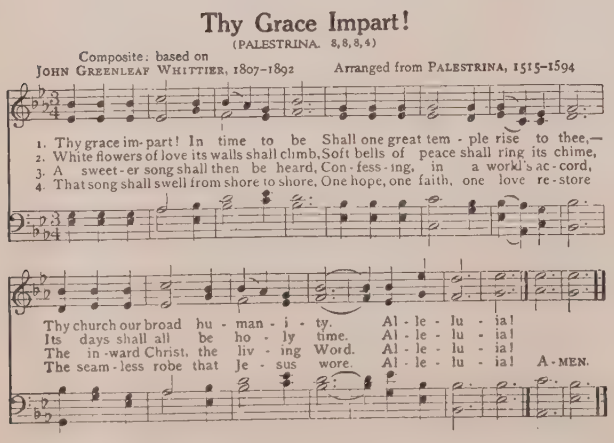
There is an effort to present constructively to the young people an intimate knowledge and appreciation of their Christian profession; of their relation as Christians to society, to world evangelization, to citizenship, and to the study of the Bible. It is lamentable that multitudes of our baptized young people drift along in a nominal way as church members. They do the conventional things. Go to church and Sunday school. Take the conventional courses in high school and college. Go conventionally into business or a profession. Enjoy the conventional pleasures, and at last build conventional homes. All this is not to be despised. But it is not enough. Present-day conventionalism does not build great and sacrificial characters, and it could not redeem the world in a million years. Somehow they must be reached for the higher idealism, and the more applicable, more intelligent and more strenuous following of Christ of which they are capable. The conferences aim at all this. The problem is not that our young people are debased or depraved or "naturally bad." They are simply not adequately informed and inspired. Some of them are perfectly naïve in their thinking and in their knowledge, or lack of it. Take an example. I conducted a class in "The History of the Disciples." Of course I had a good deal of use for the book of Acts. In grading the notebooks, I found this: "The book of ax." Should one smile or cry? Where had this fine girl been? Who were her parents? Who was her pastor? Her Sunday-school teacher? I spoke frequently of Thomas Camp-

bell and of Alexander Campbell, and of the Declaration and Address of Thomas Campbell. Some of the notebooks gave me back Thomas Camel, and Alexander Camel! I felt in my soul a note of pardon, for Al Smith had just been nominated. But what does it mean relative to the history of the Disciple movement in the minds of our young people? And if they are now so utterly innocent of our history what about the next generation? The conferences can do much to correct this deficiency, and several others.

HAVING had nothing to do with the framing of the daily programs I can speak the more freely of them. I especially admired their psychological technique. Every hour of the day is filled and accounted for. The young people must rise at the call of a bugle. They must have their "morning watch" for reading, prayer and meditation. Then "setting up exercises"; then breakfast; then off to committee meetings, and classroom hours till noon. After dinner a "rest hour," everything quiet—rooms, halls, campus. Then more classes. After 3:00 P.M. recreations; tennis, baseball; volley ball; swimming or hiking. Supper (or dinner) from six to seven. Then vespers —hymns, scriptures, prayers, and an address to the whole group. For this, vital themes are selected and a competent speaker is announced. Such themes as, "The Christianity of Christ in Relation to World Problems"; "The Religions of India"; "Christian Stewardship"; "Christianity and Militarism"; and "Internationalism in the Light of Christ's Teaching." After vespers, stunts for an hour or an hour and a half. Having been divided into four "Indian Tribes" these young Indians vie one tribe with another in putting on plays, dramas, charades and what-not. Chosen judges grade them on these stunts and much pride is taken by the tribes in their respective number of "points." All this is good psychology. Boys and girls mingle together just as innocently and beautifully as brothers and sisters. One does not discover a word or sign "off color." If the plays or "stunts" are once in awhile forced or slightly crude the judges' grades are a sufficient hint of "lack of taste." These plays are incidental. The business of becoming more intelligently and consecratedly Christian is the main thing, and the young people know it and appreciate it. They are serious about putting values on their lives and into their lives. One wishes that the whole church might see them in their final consecration services, beautifully dramatized with hymns, scripture, mission scenes, following the gleam, seeking the Holy Grail (and many another), and withal a procession of lighted candles. From their deans, their teachers, and their own readings and prayers and meditations; from their fine associations and wonderful days together, these young men and women, plastic, impressionable, open like flowers to light or blight, must receive beneficent bents for their own living and for lifelong service.

Are they being herded into a sect? Crystallized into a caste? An educational man asked me that. No. The spirit of the teaching is academic. That is, it is simply the presentation and application of truth and fact relative to the Christian way of life as intelligent and consecrated people must conceive it in 1928.

---


Thy Grace Impart!
(PALESTRINA. 8,8,8,4)
Composite: based on
JOHN GREENLEAF WHITTIER, 1807–1892
Arranged from PALESTRINA, 1515–1594
1. Thy grace im-part! In time to be Shall one great tem - ple rise to thee,—
2. White flowers of love its walls shall climb, Soft bells of peace shall ring its chime,
3. A sweet-er song shall then be heard, Con-fess-ing, in a world's ac-cord,
4. That song shall swell from shore to shore, One hope, one faith, one love re-store
Thy church our broad hu - man - i - ty. Al - le - lu - ia!
Its days shall all be ho - ly time. Al - le - lu - ia!
The in-ward Christ, the liv - ing Word. Al - le - lu - ia!
The seam-less robe that Je - sus wore. Al - le - lu - ia! A-MEN.

## "Thy Grace Impart"

### Hymn and Story Interpretation

By S. W. HUTTON

THE church architect seeks to embody in earthly materials a silent, though potent message of Christian idealism. Those who appreciate the best and most churchly in Christian architecture will be stirred by the beautiful symbolism expressed in these brief lines from John Greenleaf Whittier, set to an arrangement from Palestrina.

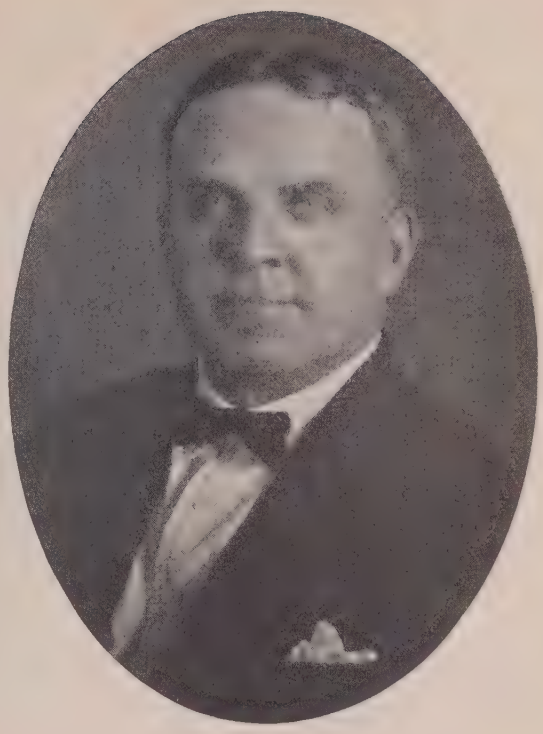
The poet gives clear and distinct evidence of his love for all mankind and evidently wrote these inspiring words while meditating upon some ivy covered New England church house from which his heart had been stirred at chimes of peace and sweet songs of devotion. He rises to a climax in the fourth stanza in his sincere desire that the song shall swell from shore to shore.

> One hope, one faith, one love restore
> The seamless robe that Jesus wore
> Alleluia!

This stately tune partakes of its Italian setting at the foot of the Sabine Mountains where Palestrina was born. Is it not quite significant that it should carry the message of the Quaker Poet of America?

# *Sharing*
# Robert M. Hopkins

**As all the world knows by now, at the recent World's Sunday School Convention in Los Angeles, the greatest ever held, Robert M. Hopkins, head of the department of religious education in the United Christian Missionary Society, was called to become general secretary of the World's Sunday School Association with offices in New York City**



### "The Disciples Are Honored"

**By Frederick W. Burnham**

IT WAS known in advance that Robert Hopkins was being considered for the position to which the convention elected him. The eyes of leaders in religious education have been upon Mr. Hopkins for some time. Upon their urgent request, the executive committee of the United Society permitted Mr. Hopkins to take charge of the preparations for the Los Angeles Convention, and the resulting success of the gathering, with its unprecedented attendance, was due in no small measure to his efforts.

The United Christian Missionary Society profoundly regrets to lose Mr. Hopkins from the leadership of its department of religious education. He has rendered conspicuous service. The society appreciates his ability and the service which he has given our brotherhood during the period of the society's existence and before, when he served with the American Society.

In addition to Mr. Hopkins' splendid executive ability in his own department, he has been an able counselor in the whole administration of the United Society. He will be greatly missed and his position will be a difficult one to fill. His colleagues deeply regret the severing of the happy and cordial relationships which have existed through these years. On the other hand, they recognize the high honor which has come to him, and through him to the brotherhood, in his choice as general secretary of the World's Sunday School Association, and under the circumstances, they feel that he is justified in stepping up into this larger field of service.

The executive committee received with real regret Mr. Hopkins' statement of his feeling that he ought to accept this new position which had been tendered him in the wider field. The committee took steps to arrange with Mr. Hopkins for the time of his going so as to conserve the best interests of the society, while meeting the desires of the World's Sunday School Association, and appointed a committee which, in the meantime, will take up the matter of securing a successor in this department. The executive committee felt that a matter of so serious moment to the society required ample time and thorough consideration.

Mr. Hopkins is just in the prime of his ability and usefulness. Religious education is in the fore of religious problems today. The World's Sunday School Association is to be congratulated upon the choice it has made for leadership in America. The Disciples of Christ are honored in the choice of Mr. Hopkins.

---

### "After All, the World Field Includes Our Brotherhood"

**By Robert M. Hopkins**

MY LIFE has been given to the cause of religious education in our brotherhood. For ten years this service was given to Kentucky. Then the call came from the American Christian Missionary Society to include all the states and Canada in this religious education service, and for eighteen years I have endeavored to serve our brotherhood at large. I love this work and I love our brotherhood, and I have looked upon it as my life work. It has been exceedingly hard therefore for me to contemplate breaking any brotherhood ties, or in any way lessening the rich fellowship that has been mine throughout our churches, especially with the secretarial group at the headquarters of the United Society, and with our religious education workers both at headquarters and in the field. Nearly all the workers in the department of religious education I have helped into the service, so that there are among us many very intimate relationships.

These recent days have therefore been very anxious days as I have sought to find the path of duty in the

light of the call that has come to serve as general secretary of the World's Sunday School Association. Demands have been made increasingly upon the United Society for my time to be given to interdenominational service. The call now is one demanding all the time and energy which I have. On the one hand my life work has been with a brotherhood that has honored me far above my deserts. On the other hand, there lies this large and responsible task of kingdom building in world service to which many friends feel my prior service has committed me.

After serious thought and earnest prayer, there came an increasing conviction that I should not decline the call of the World's Sunday School Association. After all, the world field includes our brotherhood. Just as the move from Kentucky to the American Society eighteen years ago meant not to give up Kentucky but only to broaden the field of service, so this call is one to serve our brotherhood and all other followers of our Lord in the cause of Christian education.

At the World's Sunday School Convention held in Glasgow, Scotland, in 1924, the World's Sunday School Association was reorganized. Prior to that time it had been an association of individuals chosen chiefly from the Sunday school constituency of North America and Great Britain. At Glasgow the Association became a federation on a world basis of national and international interdenominational Sunday school associations or councils of religious education, every national or international unit to have representation in proportion to its numerical strength. This reorganization was effected largely under the influence of the International Council of Religious Education, the North American unit in the new World's Federation, which I have served since 1921 as chairman.

During the four years between the convention at Glasgow and the convention at Los Angeles, the by-laws were perfected and the various national and international units were invited to send representatives. The response of the nations at Los Angeles was most gratifying and the first meeting of this new federation most significant. The Association will be known now as the World's Sunday School Council of Christian Education.

In the plans for reorganization, provision had been made for two coordinate general secretaries, one to live in Great Britain and the other in North America. With a unanimous insistence that quite overwhelmed me, the members of the Association called me to become the headquarters general secretary with residence in New York.

I have made clear to the World's Association that my obligations through the United Society to the brotherhood are such as to make it impossible for me to relinquish that work immediately. For a short time, until the society has found a suitable successor to go forward with the work of the department of religious education, I will divide my time between the World's Association and the United Society.

And so, if my brethren will let me do so, I should like to widen the circle once again, so that clasping hands with Christian people of all lands we may go forward together, a demonstration of the plea of our fathers, as unitedly we seek the nurture in the life abundant of Christ's children in all the world.

---

## A Will of Grace and Wisdom

MENTION was made editorially in August WORLD CALL of the death of Dr. S. S. Stahl and of his purpose, formed a number of years ago, to give his coal land to the Boards of Church Extension and Ministerial Relief, "Because," as he said, "if you have a church building and a preacher, everything else will come along."

Now it appears from the will of Dr. Stahl, recently probated, that the conviction and purpose which he expressed fourteen years ago not only continued but grew with the years. The coal land, then contemplated as the basis of a survivorship annuity, he bequeaths outright to the United Christian Missionary Society for the benefit of the two boards that he had originally approached.

In addition he directs that, after giving his residence to his daughter and a thousand dollars to W. D. Cunningham, a relative of Mrs. Stahl, for his Yotsuya Mission in Tokyo, Japan, one-third of the estate shall go to the daughter for herself and her mother and the remaining two-thirds, as fast as the property is converted into cash, shall go to the United Society on the annuity plan for the benefit of the Board of Ministerial Relief and the Board of Church Extension. The estate is estimated to be worth about $100,000.

Both wisdom and grace are manifest in the terms of the will, both toward the beloved wife and daughter and toward the church of which all three have been lifelong and devoted members. Indeed, the whole arrangement seems to have been by the joint agreement of all three. The outright gift to Miss Bessie is sufficient to meet any emergency that might require more than the fixed annuity, and the annuity will be large enough to insure the comfort of both beneficiaries, even if the other third of the estate should be entirely lost. Eventually the bulk of the estate, which husband and wife and daughter worked together to build up, will become a substantial part of the active assets of the Kingdom of God.

In his practice as a physician Dr. Stahl lived up to the best traditions of the country doctor.

Twenty years ago he became interested in St. Petersburg, Florida, where he has since made his home in the winter and where he took an active part in the community's development. On the same ground where he had enjoyed growing oranges and grapefruit he took keener delight in seeing homes grow. And all the while he must have been thinking of how that identical wealth would be transmuted into growing churches of Christ.

# Some Have and Some Haven't

## Mostly Concerning Those Who Haven't

By HARRY OTIS PRITCHARD

These stories are from actual life. They are the simple unvarnished narratives of instances of student experiences. Their number could be multiplied a hundredfold without exaggeration and without any stretch of the imagination. And what is more significant, there are many, many other instances of tragic failure because of lack of encouragement and funds at critical moments in the lives of worthy and industrious students.

It was because of these bare, bold needs that a loan fund was established by the Board of Education. It is because of the high hopes and ardent ambitions beating in the hearts of yearning youth that Go-to-College Sunday was established when on the first or second Sunday of each September, churches and Bible schools observe with fitting ceremonies the departure of the young people of the church for colleges and universities and take an offering for the Student Loan Fund.

KENNETH HOLDAWAY is dead. He is being laid to rest this afternoon beneath the spreading trees and flowering shrubs of Crown Hill. College mates are his pallbearers. Faculty and fellow-students stand with bowed heads and heavy hearts overcome with the shock of his sudden and untimely death.

Kenneth Holdaway was a student in Butler University, Indianapolis. He had been forced to drop out of college because of lack of money. He turned to auto racing as a means of earning funds, with which to complete his education. Just before he started for his last race he said to his mother. "Just think, Mother, if only I win this race I can go back to college this September."

As he was taking the curve for the home stretch at high speed, something went wrong and his car turned over. Kenneth was picked up with a fractured skull. His college days are at an end. But who can measure or describe the high hopes and noble ambitions that went out into eternity with the soul of the brave boy who risked his life in trying to get a college education?

One of our ministers was hunting and fishing in the deep forest of Deer Harbor country. Suddenly and unexpectedly he came upon a clearing on which was located a farmhouse. On arriving at the house he found a remarkable family with seven bright children. One of them—an attractive lad—had just graduated from high school and had a deep desire to go to college, but saw no possibility of so doing.

The minister encouraged the lad. Yes, he did more; he interested the church for which he ministered in this ambitious boy. The church bought the lad a suit of clothes. It furnished him a railroad ticket. The college to which he was going, out of its own poverty, gave the lad a scholarship and provided him with an opportunity to earn some extra money.

Late one night a few weeks after college opened, the president heard a knock at his door. He arose and went to the door. There stood the boy from the backwoods country. He told the president he wished to talk with him about an important matter, and this is what he said, "Mr. President, I have been thinking things over. I never knew there was a place like this, where people seem to have so high a purpose and all want to do something worth while in life. I have come to ask the privilege of changing my course of study, for I have decided to follow in the footsteps of my illustrious grandfather and be a preacher of the gospel." Thus Charles Louis Loos, the third, became a student in Spokane University and recently preached his first sermon.

A beautiful young woman from the south, came into the office of her college president. As she sat down at the table facing the president she suddenly leaned her head over on the table and burst into violent weeping.

The president sympathetically assured her that she was in the presence of a friend and urged her to tell her story. Then she told how she saw no way of remaining in college. Her funds were altogether inadequate. He inquired as to the amount of her resources. She eagerly held out to him in one hand her total capital and said with a smile through her tears, "I earned this clerking in a five and ten cent store." The president wisely remarked, "That is a good start; now let us see what else we have. Can your parents or relatives send you any money?" Yes, her father could send five dollars a month, but that would be all. "Very well," said the president, "We shall see what we can find in the way of a job." A position was secured by means of which this beautiful and brilliant girl was enabled to remain in college. She won prizes in scholarship last year and is continuing in Transylvania College preparing herself to take the Good News to those in lands afar whose people now grope in darkness because they know not the light.

A tall, clear-eyed, athletic, young man walked into the offices of the Board of Education. He said he had

heard that the board had a student loan fund and had come to make inquiry concerning it. He told how he was struggling to get through college. He had been living in an attic room; had been doing his own cooking—living on two meals a day of the simplest of fares; his money was gone. He was not asking for a gift or for charity. All he wanted was a loan, which he would return with interest after graduation. He was in his senior year, and if only he could finish he knew he could succeed. He was studying for the ministry and already was doing some preaching.

The loan funds of the board were exhausted, but a special appeal was made to some friends who made gifts to the fund. Two hundred dollars were loaned to the preacher lad with only his own name as security. He was graduated from college last June, and is now located with a good church where he is already distinguishing himself as a leader, pastor and preacher. He will pay back all he borrowed, to be used by some other worthy student. And what is more, he will be one of our outstanding leaders some day, for he possesses the material out of which greatness is made.

In southeast Indianapolis there lives a family of four—father, mother, a son of twenty-three and a niece of thirteen. The son is the sole support of the family. The father is seventy-one years of age. Last winter, due to paralysis and consequent gangrene, it was necessary that one of his limbs be amputated. The thirteen-year-old niece is in the public schools. The son has a passion to become a minister.

This young man has managed to make his way through two years of college and now aspires to enter upon his third year. He won the gold prize for scholarship during his sophomore year. The total income of the family during the past college year was $76.00 per month, which comes from two small Christian churches where the boy is doing half-time preaching for each. This splendid fellow was kept in college last year by a student loan which was made to him by the Board of Education.

Now he faces another year in college and without ample funds. He must not be allowed to drop out for he has the character, personality, consecration. But what shall be done, for the student loan fund has an empty treasury? He is anxiously awaiting the outcome of Go-to-College Sunday.

# The Call To College

By FORREST H. KIRKPATRICK
Bethany College

FROM every horizon, the bugle call of the college will be ringing this fall.

It is a call to science that human society may enjoy advancement.

It is a call to scholarship that the "shining worlds on high" might be revealed and mankind enjoy increased happiness.

It is the call to serve society in all of its various relationships, individual, family, community, state, nation, and world. This call is the clearest, most insistent, weariless, and unwavering of all the calls to the college.

Youth answers!

Every age presents its great tasks and this age has brought a goodly portion. Prohibition, companionate marriage, divorce, and other social questions, baffle us. The industrial world, with its unrest and injustice, with its strikes and lockouts, with its child labor and inhumane systems, challenges us. Revolutions, war threats and peace failures, keep us ill at ease. These are some of the problems that send out a call which Youth is answering with the best equipment of modern learning and science, with the most wholesome attitudes of sane reasoning, and with the strong faith that characterizes alike a great college and a great life.

The call of the college is to personal enrichment, as well as to service. So many minds are warped and soaked with attitudes that are unwholesome; so many souls are closed to the finer calls of charity, of genuine kindness and of tolerance; so many hearts are torn and twisted by prejudices, jealousies and animosities. Youth can see that in the final sifting of things the condition of one's own heart and soul is of real concern if life is to be lived happily and abundantly. The need for personal enrichment cries out to us on every hand.

The call to the college has sounded through the centuries, for colleges have proved to be about the most enduring of human institutions. Think of the changes that have been witnessed and weathered by the spires of Bologna, Salamanca, Padua, and Paris, Oxford, Cambridge, Yale and Princeton! And through all of these changes the call has remained the same. It rings today with that time-tested clearness. Its message is of truth and freedom and righteousness.

# All Aboard for Indianapolis!

## But the Real Headquarters Remains in the Hearts of the People

By STEPHEN J. COREY

Acting President of the United Christian Missionary Society

BY THE time this issue of WORLD CALL reaches its readers, the headquarters of the United Society will be in Indianapolis in the Missions Building. The physical part of the moving of office equipment and household effects of the workers has been no easy task, but more difficult still has been the individual departures from the St. Louis community and from the churches which have come to be the spiritual homes for us all.

From the time of the location of the society in the city in 1920, the cordiality and friendship of the St. Louis people has been beautiful, and it has been like breaking home ties to pull up roots and go. The workers in the society had come to be a part of the church life of the city and no group of Christian people could have been more open-hearted and pleasant to fellowship with. Our churches of St. Louis are noted for their friendliness and fellowship and this spirit has abounded toward the United Society folk. Most of the secretaries are deprived of much home church life because of absence in field duties, but the families have found intimate fellowship in our congregations and the society workers have enjoyed the fine spiritual tones and "homey" atmosphere when they were permitted to be in the city on Sunday and prayer-meeting nights.

The years in St. Louis have been pioneering years for the United Society during which the organization has been finding itself, coordinating its work, adjusting to the new unity of our missionary effort and cementing into one the rather diffused loyalties we had held to the various old boards.

It has also been a period of many changes in personnel. During the eight years in St. Louis, Archibald McLean, George W. Muckley and Mrs. Affra B. Anderson laid down work to which much of their lives had been given and passed on to their reward. There have been many other changes in personnel. Mrs. Atwater, A. E. Cory, Mrs. Effie Cunningham, Bert Wilson, R. A. Roan, Mrs. Ellie K. Payne, Mrs. Esther Treudley Johnson Bowman, Mrs. Susanne Moffett, and others have left the immediate work of the Society and their places have been in most part taken by others. A considerably changed force of workers leaves St. Louis and takes up the work at Indianapolis.

WHILE it is hard to go, there will be a warm welcome at Indianapolis and the churches there like those in St. Louis will receive the workers with open arms. In the final analysis the move is largely just a transfer of the place of office work from one good city to another. The real headquarters of the United Christian Missionary Society is in the hearts of the churches and the people who love its work. The chief business of the society is to "sell" good will and world evangelization and to commit people to the humanity-loving cause of Christ. Granted a convenient location in the heart of the brotherhood, together with a good place to work, and the first requirements of headquarters are met. Indianapolis provides for these demands in a unique way.

We leave St. Louis with tender hearts and personal regret. We go to Indianapolis with eager anticipation as we enter a new cycle of the society's experiences.

## Or a Republic Prosper?

**I HAVE lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writing, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building, no better than the builders of Babel.—(Benjamin Franklin at the Constitutional Convention, 1787.)**

The Exhibit Room in the W

# South America Comes to San Francisco

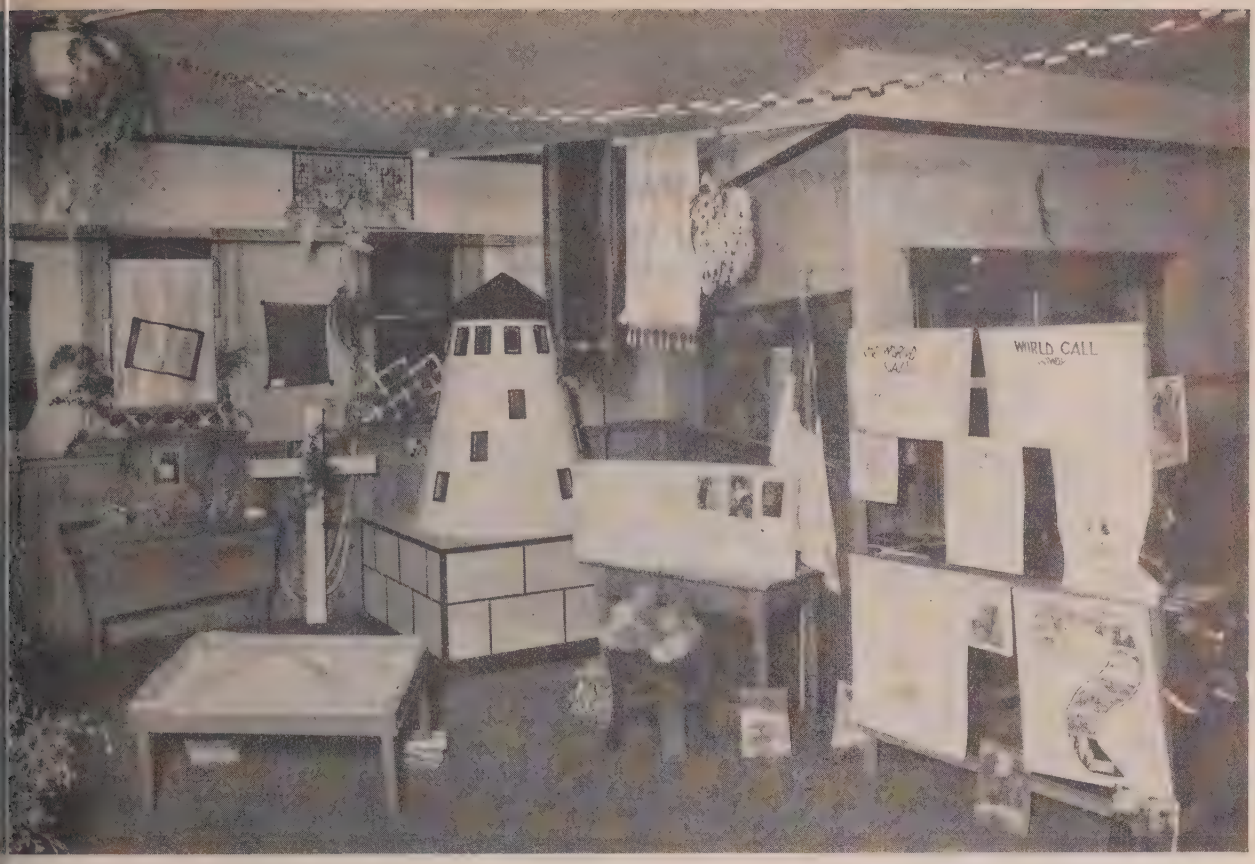
By MRS. R. W. BLOSSER

TO HAVE a whole church interested and happily absorbing missionary education is a proved possibility. The project method is the golden means. The plan affords excellent opportunity for the development of the whole church. It is comprehensive. It is intensive. The cumulative effect of the varied and extensive items of information and the new knowledge of the subject brought to hand tends to build up a common spirit throughout the church that is of itself extremely beneficial.

The West Side Christian Church, San Francisco, recently experienced the benefits derived from having the whole church thus unite in preparing a Latin-American project culminating in "Project Week," May 27 to June 3, 1928. The direct object of this project was the honoring of our living-link missionary, Miss Ruth E. Fish, one of our own girls home at this time for her first furlough from Buenos Aires, South America. To do this we found it necessary to become more intimately acquainted ourselves with the lives and habits, the privileges and deprivations of our neighbors to the south of us—our sister American continent.

The model of the Allen-Stone Building in Paraguay which was a feature of the San Francisco project

With the hearty endorsement and encouraging approval of our pastor, H. P. Shaw, and the official board, a project-director was selected, committees appointed, and the




ranged for the Grand Project

## The West Side Church Learns of Its Living-Link Field Through Actual Contact

plan put into action last fall throughout every department and organization of the church. Then followed throughout a period of six months the leisurely development of the minor projects. A lighthouse, wired with intermittent flash, to signify the purpose of the church—to be a light unto all the world—was built by the men's class. The women's class made a special study of the bird life of South America. A class of young married women presented a handsome tinted and framed photograph of Miss Fish.

The young people's class took as its project the study of the work in Paraguay, and one of the young men executed a remarkable reproduction of the new Allen-Stone Building in Asunción. The intermediate department took especial pride in its contribution. Pulp maps, beautifully tinted, a map of North and South America showing the route traveled by Miss Fish, a map of Argentina and Paraguay showing our work there, were carefully prepared. A class of intermediate boys prepared a comparative model of the mighty Andes and the other high mountains of the world. Another class made a model of the Panama Canal.

Studies of the Incas, of the products of South America, models of the "Christ of the Andes," the illustration of stories, the preparation of flags and banners, a book on the "Conquistadores" of South America, posters, the production of a play, *Dolores Decides,* and a Spanish kitchen were the work of various groups. An exhibit prepared by the woman's missionary society pictured a Christian woman leading a woman of Paraguay, her sister, to Christ.

From Easter to the week of the exhibit a definite program of talks, stories and facts relating to Latin America was introduced into all departments and programs of the church activities. At last on Sunday, May 27, the Grand Project Week opened. On this day, Pentecost Sunday, when great spiritual messages were being brought before our own people, the right of Latin America to partake of this spiritual feast was emphasized.

Every day of the week had its specialty—dinners, services, special speakers, dramatizations, children's hour, music and pictures, with the ever-present exhibit room, in which the visible results of a six-months' study of a sister people told the story of a new and a more intelligent interest which the people of the church had developed through their Latin-American project.

# Adventures In Understanding

By HAZEL HARKER

**After working in Japan for several years Miss Harker, in connection with her work with the Japanese Christian Institute, Los Angeles, is engaged in a definite campaign to show that racial differences are mostly physical and superficial and that at heart we are all much alike the world around**

AN OPPORTUNITY for presenting a program "for a better understanding" came to me in the many invitations to speak before women's missionary societies and church schools of missions, mid-week prayer meetings and young people's societies that are always looking for a returned missionary whom they can use as a drawing card for their meetings. The very fact that I had lived among an oriental people and could report their good qualities from actual experience and explain why they of necessity did thus and so, made it possible for me to win the interest and sympathy of our people and a desire to cultivate the friendship of their oriental neighbors.

But this was only a beginning and I realized that a much better way would be to bring about actual contact between our church people and our Japanese folks, themselves. And so we have urged the women's missionary societies to meet with us, coming to spend the day if possible and thus seeing our irresistible kindergarten children at work and play, having the sociability of the lunch hour when we have our Japanese pastor with us if possible, and when we always served Japanese rice cakes and tea that opened up all kinds of conversational possibilities; seeing the many beautiful things I had brought home from Japan and have in my room here at the Institute, and closing the days' experience with the songs of my adorable little primary girls or the older club girls who come to Language School after day school is finished. We have averaged one group in formal meeting a month, with many informal visiting groups from time to time.

In our work with the boys and girls and young people we have just as definitely done this thing. Last year, once a month, our Christian Endeavor society entertained one or more societies from our American churches or we were invited to be their guests when we had joint programs and a happy time of real fellowship. On several occasions we have done the same thing with our girls' clubs and our girls are often asked to sing at the different city churches. Although I do not like the idea of "showing off" our girls or making them feel that they are any different from other folks I sometimes take them dressed in their beautiful kimonos to sing both in Japanese and English and it is interesting to folks to learn that these girls are much more comfortable in American dress and sing much more easily in English for, as they say, "We are Americans, are we not?" Last year our girls joined with a vocal trio from the Wilshire Boulevard Christian Church and an instrumental trio from the Hollywood Christian Church in a lovely concert which was given at each of the three churches. We sent two young people to our church young people's conference at Idyllwild Pines and our representative in the district intermediate C. E. oratorical contest won first place, incidentally winning many friends for himself and us.

Since living in Los Angeles I have been awakened, also, to the fact that there are many other new Americans beside the orientals whom the majority of our church members do not know or understand. Last fall in preparing an interracial concert for the State Sunday School Convention I was surprised to find that there are in Los Angeles, church services being held every Sunday in fifteen different languages. Truly, the Lord has brought the world to our very door. I found it not at all hard to secure choirs and quartettes from eight different national and racial groups who gladly contributed their part in a service of worship in song.

The Congress of Youth held recently in our city gave me another opportunity to promote this great interest of mine. This Congress was interdenominational and interracial and was sponsored by the Council of Religious Education. As chairman of the Race Relations Commission I had the opportunity of bringing together different racial groups for a study of our common problems. We had many interesting conferences and were able to get first-hand statements of the situation in which these newer Americans are placed by those of us who are a little better established. It was extremely interesting to me to have the Indians represented and to be made to realize anew that we, the usurpers, are very inconsistent in our attitudes and actions. We can justly say that the Race Relations Outlines were the result of a first-hand study of the problems of our new Americans and it has made some of us all the more anxious to press the matter of educating all Christians to a better understanding of and attitude toward these new Americans.

Do we as Christians mean what we say or is it merely lip service when we speak so boastfully of the superiority of our religion over other religions because it teaches the Fatherhood of God and the brotherhood of man? We loudly proclaim ours as a religion of service and love and yet how many of us give one hour a day or even a week to actually evincing this teaching? Are we hypocrites or are we cowards? Or are we too weak willed to do what we know is right? Perhaps my Yankee ancestry has lead me into brutal frankness but our long-continued emotionalizing on this matter, our imperceptible accomplishments toward real Christian brotherhood, make me anxious. We are misrepresenting our Christ and he is being misunderstood every day. Unless every man and woman bearing his name very definitely tries to understand these new Americans of ours and reflects Christ's love in his treatment of these people, our Christianity will be weighed in the balance and found wanting. As my adroit Japanese friends would say, "Do you not think it would be an interesting experiment for you to study into the background of our new Americans, to cultivate the friendship of at least one person of some other race and by actual contact, daily endeavor to exemplify Christ's teaching of brotherly love?" I challenge you in the name of our Leader and Friend to "Walk With Him in the Way."

**Club girls of the Japanese Christian Institute at play on the roof because there is no playground**

# College of Missions Extension Course

A RARE opportunity to study missions under the direction of C. T. Paul is presented to brotherhood leaders for this Fall.

During the academic year 1928-1929 the College of Missions will offer a correspondence course in mission study, designed especially for ministers, mission workers and others who desire to pursue advanced studies of the church's supreme enterprise in the present new world situation and to prepare themselves for leadership in missionary education in the local churches and communities.

This course, prepared and conducted by President Charles T. Paul, will be comparable in grade and methods with the best university extension courses in other subjects. It will be distinct from, and supplementary to, the activities of the missionary education department of the United Christian Missionary Society. It will consist of printed lessons, textbooks study with supplementary readings, illustrative articles on current events in the missionary world, research on special topics, questions and answers, required papers, and examinations. A certificate will be granted to all who complete the course. Extra work will be required of qualified students who desire college credit.

The general theme of the course is "The New Era in World-Christianity." There will be twenty lessons presented in four sections dealing with the following:

1. The new factors and conditions which constitute the present status and environment of Christianity throughout the world, and which vitally affect its further diffusion.

2. A restatement and fresh interpretation of the missionary enterprise in the light of contemporary world developments, and of the findings of the Jerusalem Conference.

3. The abiding and universal validity of the Christian Gospel in its supreme and saving message, and the unchanged missionary obligation challenging the church anew with need and opportunity unparalleled in the past.

4. The missions of the Disciples reviewed on the background above indicated, with frank statement of difficulties and failures, and summaries of actual achievement. Interpretation of the Survey report and of the new call to an expanding united program in the New Era.

President Paul, while spending some time in the training of our missionary candidates at Hartford, Connecticut, will give the major portion of his time directing this extension work in missionary education, from the Indianapolis office.

The course will normally begin on November 1. Registrations are requested before that date. Correspondence should be addressed to President Charles T. Paul, College of Missions Office, Indianapolis.

# The Boys' School at San Luis Potosi

By IVAN H. GRIGSBY

FOR several years plans have been made for a boys' boarding school in San Luis Potosi, Mexico. When our missionaries first arrived here in 1919 it was soon felt necessary that such a work be opened. Later as others came, they too began to form ideas and plans for such a work. The foreign department members who have visited Mexico in recent years, especially Mrs. Anna R. Atwater, have been enthusiastically working for the establishment of such an institution. Then the Golden Jubilee came and the need was placed before the good people of Kansas who came forward nobly and raised the money to make the Internado a reality.

Many places were considered by the missionaires. Some were rejected on account of location, others on account of price, others were too small, and some would not permit of future growth. After careful consideration and consultation with the foreign department of the United Christian Missionary Society, permission was obtained to purchase the present location.

The beginning was made in September, 1927, to arrange for the purchase of this property, and it was turned over to us the last of February, 1928.

The present house is a work of beauty. It is located two miles and a half from the center of town and one block off the main avenue. It has eight rooms, seven of which are on the first floor. A spacious patio extends out from the house. There is a large barn lot, back of which is the stable, with ample space for thirty cows.

On one side adjoining the above described property, is the "huerta" or garden. There are approximately eight acres in this section, about a third of which is covered with all classes of fruit trees.

At present we have two of the finest boys in Mexico with us. The first to come was Antonio Medina, an attractive young man who has been called to serve his Master. He has heard the call and has accepted, throwing himself whole-heartedly into the service of his Lord. He comes from one of the very best families in Mexico, speaks English, and will undoubtedly be one of the outstanding religious leaders in Mexico within the next few years. The second has only been here a week. Amado Robles, is another "real discovery." He has been attending the Government Normal School but wants to be a preacher. He is only fifteen but has been thrown upon his own resources for several years and is paying his way while living in the Internado.

At present we are building a wall across the back end of the place as it was too tempting for most anyone to let his cows and sheep wander in to eat the nice alfalfa and to pick the fruit for his own enjoyment. Nothing is respected here unless it is walled in, so we have almost accomplished this part of the work. The next addition will be a large room for a dormitory on the second floor of the house, to accommodate a good number of boys. We shall also build a large tank to store the water for irrigating purposes and incidentally it can also be used for a swimming pool for the boys.

Last week the Director General de Educacion del Estado (State Superintendent of Education) came out to visit us. He became very enthusiastic about the whole plan of having a school which incorporates manual arts and agricultural work with the academic.

# Goes to Ginling

MANY friends will be interested in the appointment of Miss Julia Warren, daughter of Mr. and Mrs. W. R. Warren, to the faculty of Ginling College, Nanking, China. Ginling College, a union enterprise of the Methodists, Presbyterian and Disciples of Christ, is one of the outstanding educational institutions of the Orient.

Miss Julia Warren

Miss Warren graduated from Shortridge High School, Indianapolis, in 1920 and from Bethany College in 1924. She attended Harris Teachers' College, St. Louis, one summer and the Washington University Summer School two years. She taught two years in Flat River, Missouri, and two in the Maplewood Junior High School, St. Louis, being head of the English department the last year. In both training and heritage she is peculiarly fitted for the position she goes to fill. Her first term of service will be three years. She sails September 7 from San Francisco on the S. S. President Hayes.

# In the Absence of All Missionaries

## The Activities of Luchowfu Christian Hospital for 1927 —An Unedited Account from the Chinese Christian Physician in Charge

By DR. D. S. CHEN

Part of the five hundred wounded soldiers, some of the country women whose homes were destroyed by bombs, and the staff, Luchowfu Christian Hospital, in the spring of 1927

LUCHOWFU Christian Hospital is the only satisfactory hospital in Hofei, being opened for thirty years. It, indeed, obtained a decent reputation in the very town and the surrounding countries; certainly numerous patients with strange diseases have been cured in it.

It is unlucky that in the spring of 1927 the anti-Christian and anti-foreign agitation once appeared in the town by which missionaries were compelled to leave their service, boys and girls were scattered from mission schools and the hospital once had to be closed. Several fierce battles were fought near the town; the hospital was often crowded with wounded. Servants struck for an additional month's advance in wages, the head nurse and some of the students were drawn into the troops as military physicians. In short, the work of this hospital in this year is probably the hardest that had ever occurred.

The fighting became so bad that once the hospital was closed temporarily. Then the citizens were passionate because there was not a single hospital in the town. They requested, with all the local institutions, the reopening of the hospital. We did not promise until the local revolutionary party came to us, proving she would not accept the hospital properties and would help the hospital with all her might. In the meantime the staff tried to get the place in order.

Then airplanes flew from the north to this district every day leaving bombs everywhere in the town by which per-

Group of Christian women at Luchowfu, China, May, 1927, gathered in a service of thanksgiving for God's wonderful care during the many days of battle through which the city had just passed

Back row: High school students. (1) Mrs. Li, wife of the pastor who is leading the Christians in great spiritual adventures during these days of suffering. (2) Mrs. Djang, matron of Coe Memorial Girls' School, whose courage has kept the soldiers from looting the home of Miss Wilkinson and Miss Collins. (3) Mrs. Chen, Bible woman in charge of the Woman's Social Center during the absence of the missionaries.

sons were blinded in the eyes, cut in the limbs and even killed into pieces. We organized at once the first-aid club with volunteers and when the airplane flew into the town we prepared immediately our tools and went to the place where persons were destroyed by the bomb.

One battle continued for twenty-four days. The hospital began to cooperate with the Red Swastika Society to prepare for the wounded ones. There were about five hundred wounded soldiers and one hundred wounded citizens in the hospital. The light wounded ones were treated as out-patients. This was the busiest time of the year. It was lucky that the doctors had found a better method of treating the compound fracture which a great deal of work could be done by a few members.

The northern soldiers seemed to know there were soldiers in the hospital so bombs were always thrown at the building. One of them destroyed an empty bedroom and another destroyed a part of the passing road. The gospel was preached every day and women helped the staff in arranging dressings and some husbands helped in other ways.

As to the wounded men, the hospital did not only help them in bodies but also in spirit. There were preaching, praying, story-telling and phonograph amusing in the wards. Being lived several months in the hospital and having very much friendship with the staff, they gathered themselves a small sum of money to cut a stone, putting it in the hospital for remembrance.

On June 1 one of the military hospitals of the department of commander-in-chief noticed by a letter that she would accept the rest of the wounded. In the fall we treated small numbers of wounded in battles near the town and had a hard task when cholera was communicating.

Now the period of anti-Christian and anti-foreign agitation has passed over in this town. Preachers preach in the church with crowded audiences. Plans in hospital are satisfactorily performed. Military and political leaders like to make friends with us. Again those gentlemen, the former friends of the missionaries, always come to us asking when will their old friends return to China.

# From Vision to Reality

IT WAS a happy day for Mrs. Frances C. Allen of Cleveland, Ohio, when she and her daughter, Mrs. Margaret A. Sheppard of Akron, Ohio, actually set foot in the Allen-Stone Building, the splendid new administration and classroom building in Asunción, Paraguay, for which, because of their large contributions through the Golden Jubilee, Mrs. Allen and her sister-in-law, the late Miss Cynthia Allen, were largely responsible. Mrs. Allen and Mrs. Sheppard spent three months traveling in South America, where they visited mission stations in Argentina and Paraguay, stopping also at points in Chile, Peru, Uruguay and Brazil. These eager travelers went ashore at every port, going inland at some points to visit places of historical interest. Mrs. Sheppard carried a Cine-Kodak, taking moving pictures of interesting things in the various towns.

A week was spent in Buenos Aires, giving opportunity to visit the Union Seminary, Colegio Americano, for boys, Instituto Modelo (woman's training institute) and the Cramer Church. They also visited many places of interest in company with the missionaries and other friends. One outing was to the new campus recently purchased for Colegio Americano, a short distance out of the city, and the National Congress Building, government office building, famous rose gardens, zoo and other points of interest were visited.

Following a busy week in Buenos Aires a steamboat ride of 1,000 miles up the Paraná and Paraguay rivers brought the travelers to Asunción, where two weeks were spent getting thoroughly acquainted with the school life in Colegio Internacional and visiting many interesting places in and near that quaint city founded

Mrs. Frances C. Allen of Cleveland, tries riding a burro in Paraguay

nearly four hundred years ago, when the first colonists came from Spain to the River Plate. Among other interesting experiences Mrs. Sheppard and Mrs. Allen attended a Paraguayan funeral service, the annual reception of the president, the independence day celebration, and a Paraguayan tea in the home of one of the national teachers of the Colegio. Visits were made to nearby towns along the railway and street car lines, and the visitors had a real opportunity to see the many-sided life of picturesque Paraguay with its natural beauty, the poverty of the many, the comfortable circumstances of a few, and the great friendliness of all.

Upon returning from Paraguay another week was spent in Buenos Aires, where the well-seasoned travelers had an opportunity to see the great capital city of Argentina in gala attire, celebrating the anniversary of national independence. Flags, bunting, and special illumination on government and all principal buildings lent great color to the streets by day and by night. Some of the mission institutions were revisited, especially the Cramer Church, where Mrs. Allen and Mrs. Sheppard stayed several days in the Ohio Building with Mr. and Mrs. J. D. Montgomery. On the eve of their sailing from Buenos Aires the missionaries arranged a dinner in honor of these friends at the Young Men's Christian Association.

Mrs. Allen and Mrs. Sheppard report very interesting experiences throughout their extended trip. They were especially impressed with the great opportunity that the Disciples have in Paraguay, where the entire republic, with three of the northern provinces of Argentina, is assigned by the cooperating missions boards to the Disciples of Christ.

## The Hedge Rustlings

**By Charles P. Hedges**

THE HEDGE ROW starts again on the long, long journey, from Decatur, Illinois, to our Congo home at Monieka, Congo Belge, Africa. On August 5 we took the train for Montreal where we boarded the Steamship Albertic on the 9th for London, England. We shall spend a few days there, then cross over to Belgium, taking the night trip to Antwerp. After a few days in shopping for our supplies we sail by the Belgian Steamship "Elizabethville" on August 28, landing in Congo at Matadi, September the 14th. Going around the rapids we travel by narrow gauge train for the two hundred and fifty miles to Leopoldville. There we are to attend the Jubilee Anniversary of Missionary Work in Congo. We expect to arrive in Monieka on or before October the 6th.

Our furlough has been a full one. Our children, Charles P. Jr. and Mary Emma have attended school the entire year. Charles Jr., who will be 14 years old in October after we arrive at Monieka, is the senior of all the missionary children in Congo, and his education will not be any small task for his mother. Of course his father will help a little. He is anxious to return to Congo with us even if he did say that he would spend fifteen years in school before going again. We are glad that he wanted to go back with us.

We covet your prayers for a safe journey with good health for the Hedge Row. And we want you to bear us continually up to the Throne of Grace as we go back to begin another term of service for our Master. Our Congo address is "Monieka D. C. C. M., Coquilhatville, Congo Belge, Africa."

# First Impressions

By VELVA DREESE

VIGAN is a romantic, old Spanish town. The narrow streets are lined with immense rock, two-story, roomy houses and between and behind them is sandwiched an occasional, typical bamboo house. The city is the seat of the bishop of this section. We have a new bishop who seems to be inaugurating the observation of new days and more spectacular practices on the old ones. Last Sunday was "King of Kings" day. The cathedral yard was lighted with electric lights, an illuminated picture of Christ the king hung in the gable of the cathedral, a large bamboo archway was built over the gate, flags, lighted candles and wreaths were displayed from the windows of the members, and Christ was exalted. December the second was Decoration Day. At dark we watched the procession move toward the cemetery. Six great images, lighted with candles and acetylene lights and carried on the shoulders of men, were surrounded by two orderly lines of people, each carrying a lighted candle and many wearing mourning veils. At the rear were the students of the seminary, dressed in white trousers and dark coats, and the priests who were saying the response to words uttered by the principal priests or perhaps the bishop, as they marched along.

After our evening meal we went out to the cemetery. The tombs were brightly illuminated, pictures of the deceased were standing in a prominent place, wreaths of flowers were placed about and friends and relatives were sitting near. The degree of elaborateness of the tomb and the decorations was of course dependent upon the wealth of the family. After walking around we went into the chapel at the entrance and walked up to the front where stood a black image of "Santo Cristo." I counted thirty people kneeling inside the little altar rail before the figure and slowly, after uttering their prayer, they approached the sacred place, knelt and kissed the feet, the ankles, the breast of the figure, and passed quietly out. A continual stream of people passed. So is Decoration Day (All Saints Day) observed.

Mr. and Mrs. Fonger have charge of the evangelistic and educational work here in Vigan. Both are big fields. The Abra region has hardly been touched. At present there are only two workers up there, a young man and woman from that section. The people have not been approached by any religious body, nor was it evangelized by the Catholic Church. They are spirit worshipers, alleging to the rocks and the other objects of nature the habitation of the various spirits. Because of the presence of spirits all about, old men will not venture out at night without a light. Thousands of people live there. The Filipino people are interested in them. Every six months at their conventions the convention offering is taken, gifts from the churches all over the district. Half of this offering is used for the construction of chapels in the lowlands and the other half for the sending of evangelists into the Abra region. The offering of the convention which has just closed was P279.79 or about $140 in gold. These people are quite poor.

**Workers' conference, Vigan, Philippine Islands, gathered for a conference on self-support with S. J. Corey**

Mrs. Fonger's field is the student population of Vigan. There are three kinds of secondary schools in the city: the high school, the normal school which trains teachers, as our high schools do, through the normal courses, and the trade school. The boys in the trade school make the furniture for the provincial schools and as often as they can make furniture for people. They do very beautiful work in finishing the particular pieces. I expect to have them make my furniture. They take the place of the manual training department in our high schools. There are 2500 students in the town. They come in from surrounding barrios and from Abra. Vigan has a population of 18,000 so you can see what proportion must be students. Every home shelters one or more. We also have our girls' dormitory on the west of us and the Methodist boys' dormitory on the north of us. The students are a fine, wholesome group. They and the nurses constitute the larger part of the church here. Mrs. Fonger is the dean of the dormitory and conducts the chapel there three mornings in the week, directs the music of the church, teaches the Bible chair courses (Mr. Fonger assists in that also) and supervises much of the social life of the students. Besides that she is "chairman" of the Fonger home and mothers Burton, who is the only little American boy in the town Vigan.

Mr. and Mrs. Fonger, and all the folk here, have been mighty nice to me and I surely appreciate their kindness. It must mean a great deal to "take in" someone who is an absolute stranger.

Since the Fongers go home on furlough next June my responsibility right now is to learn the language. I have a good teacher and we spend two hours a day in class. The best progress I can offer is a plodding speed. The people love to have one try to speak but it is such a feeble effort and all the younger people would so much rather say "Good morning ma'am" than to hear an American say "Naimbag a bigat, Apo."

---

**Worthy stewards of life's harvest. The late Dr. S. S. Stahl of Connellsville, Pennsylvania, and Mrs. Stahl at their Florida home. Dr. Stahl generously remembered the work of the kingdom in his will** **(see page 20).**

# Station UCMS Broadcasting

MR. AND MRS. J. C. OGDEN and their children and Miss Grace Young, are now on their way home from Batang, Tibet, on their furlough. Two young families, the Petersons and Dr. and Mrs. Bare remain on the station. Conditions are very disturbed there. The missionaries cannot leave the immediate valley without military escort. Recently bandits attempted to loot the hospital, breaking in with axes. The alarm was given and the small Chinese garrison captured two of the bandits and drove the others off. The two who were taken were seriously wounded, but the officer in charge of the garrison refused Dr. Bare the privilege of ministering to them, and although the missionaries interceded for them they were beheaded. More recently a communistic group threatened violence if some of the mission property was not turned over to them. The leaders of this group were also apprehended by the garrison and thrown into prison awaiting the advice of the nearest officials as to their disposition. Work is very difficult under the circumstances, but the hospital, school, orphanage and church are being carried on as usual and at Easter time there were baptisms of both Chinese and Tibetans.

---

The reports from the foreign fields show that there have been 5,800 baptisms during the year, a gain of 416. There are 15,621 pupils in our mission schools, and there were 349,500 treatments at the mission hospitals last year.

---

C. H. Thomson, one of our missionaries to India, was accidentally drowned on the field last December, leaving a widow and five children, the oldest child being thirteen. Mrs. Thomson came home with the children in March. She has been very brave in her great trial and being a physician is now taking graduate work in Chicago in order to start in her profession as soon as possible.

---

Dr. and Mrs. C. C. Drummond have spent thirty years as missionaries in India. Two years ago they came home, both broken in health. After two years' attempt at rebuilding their health they are still very frail and unable to return. They will be unable to go back to the field which they love and are likewise too physically broken to take up supporting work here.

---

John Walker, who, since August, 1924, has been serving as secretary of the survey, is concluding his work the end of July, except that he plans to come back for some two weeks in September to finish some remaining items. Mr. Walker has rendered conspicuous service in connection with our survey. His labors have been indefatigible and his work conducted with the utmost care and attention to detail. He is planning to take some postgraduate work at Columbia University.

---

As an introduction of the United Society to Indianapolis and vicinity, an "open house" in the Missions Building is being arranged for the night of the September meeting of the executive committee, Tuesday night, September 11. The office will be in operation that evening and all members of our churches in Indianapolis and vicinity, as well as Indianapolis business men who will have touch with our organization are invited to attend, in addition to other friends in the city.

---

Mr. and Mrs. E. E. Francis, superintendents of the Indian Mission at White Swan, have been compelled on account of poor health to ask for a leave of absence for twelve months.

**Belles at Blue Ridge North Carolina**

**Mable Epp, who has been an invaluable aid in handling much of the detail work in the missionary organizations department at headquarters, goes to continue her fine services as associate secretary of missionary organizations in Iowa—up where the tall corn grows!**

We have all been much concerned regarding the sad mining disaster which befell the community at Mather, Pennsylvania, where we have the religious work. This is where Charles G. Aldrich is pastor and where Miss Ross works. When the accident occurred, all our workers in the Coke Region hurried to the scene to be of whatsoever service they could. Commendations have reached us from the community and from the owning company, itself, regarding the capable and devoted services of these workers. The Pickands-Mather Company wrote a very commendatory letter regarding Mr. Aldrich to the effect that the fine morale of the whole community under this fiery trial was due chiefly to his personality and influence. Even the capable Red Cross organization leaned upon our workers in this disaster. Our church suffered greatly in personal losses, but the work of the kingdom goes forward and all pray and hope that spiritual lessons will accrue as the result of the tragedy.

---

Our work at Republic, Pennsylvania is greatly strengthened because of the new church building nearing completion at a cost of $20,000.00.

---

The July number of the *International Journal of Religious Education* under the caption, "Watch the Disciples of Christ," has a very fine editorial word of appreciation of the program of leadership training being carried forward by our religious education department.—"A poll of the thirty-three members of the field staff (taken by Mr. Hutton on February 29, the extra day in the 1928 calendar) revealed the fact that eighteen were either teaching in a standard training school or were engaged in some other form of leadership training on that day. The Disciples of Christ are taking leadership training in earnest." And then after a word of commendation of the personnel of these field workers, the editorial concludes:—"Their recent strategy in centering their attention on leadership training is prophetic of what will be happening in hundreds of their churches during the next ten years."

---

The total receipts for the year from all missionary organizations were $610,460.99. The increase in the number of organizations is 54.

---

Mrs. C. M. Yocum, who has been ill for the past several months, is now at Rochester, Minnesota, in an effort to obtain an accurate diagnosis of her trouble. Mrs. Johelen Pittinger, secretary in the department of church erection, is recuperating from an operation in St. Luke's Hospital, St. Louis. Both hope to join the headquarters family in Indianapolis in September.

---

Mrs. George W. Muckley, recording secretary of the International Convention and vice-president of the Missouri women's work, has accepted the position of dean of women at William Woods College, her duties to begin this fall. Mrs. Muckley is a graduate of Drake University where her father, William Bayard Craig, was chancellor for many years, so she is peculiarly fitted for her new position.

---

Don't forget—after August 22 all mail for the United Christian Missionary Society should be addressed:

222 Downey Avenue,
Missions Building,
Indianapolis, Indiana.

# Missionary Societies

## Consider the Minister

**First Thes. 5:12-13; Hebrew 13:7**

EVERY Sunday the world over in country or village or city, the faithful ministers of the gospel are striving to help men and women to find the way to the abundant life. Members of their churches may falter. Some may be stumblingblocks in the way. Yet the minister, unmindful of any of these hindering forces, patiently and unfalteringly goes on his way. To many this seems only the natural course for him to pursue. Many regard the business of the church as the special task of the minister, and even grow weary and desert. Others may feel no personal responsibility or obligation for its success. It must be evident from the reading of this text that such an attitude shows lack of understanding. We are admonished to "know them which labor among us." How many of us really know our minister? How much do we enter into his innermost hopes and desires for the welfare of us all? No one has ever fully estimated the value of a consecrated pastor to his community. It cannot be done. Entering as the minister does into every avenue of life to help and uplift he becomes the confidant and adviser, the consoler and mentor of thousands of men and women. Statesmen and business men, mothers and little children, bear testimony to the value and influence of the minister. It is only in recent years that we have come to the full realization of how small has been our appreciation of the work he has done. No one would want to live in a community where there was no minister. Think what that would mean! Only a civil officer to perform the marriage ceremony in a most perfunctory manner. No trained and sympathetic voice to speak the last words over our dead. No one in authority to whom we may freely go in the great crises of human experiences. No minister to greet us each Lord's Day with helpful messages and words of cheer. What would life really be like without the minister? Yet for years many people have not only neglected to "esteem and love them most highly" but many have not even adequately supported them financially. Our pension system, which was the direct outgrowth of the survey, has made so clear this lack that we are fully awake to our duty and we will, indeed we must, correct this evil.

Our ministers must be free from financial worry and embarrassment. We must extend our love and esteem to later years and assure to them a compensation for the many years of life devoted to our service. After we have manifested in this way our "love and esteem" our text adds, "and be at peace among yourselves." Possibly if we love our ministers and our churches, if we maintain them by loving, giving and service, if we consecrate life to labors of love for one another, we shall come to know the wonderful peace of a good conscience toward Him whom we have confessed and promised to love and serve. Words are idle things if they do not incite to action. Love must find expression in doing for others or it is vain. Our ministers are the most vital forces in our lives. Let us love and appreciate them for their works' sake.

MRS. JOHN D. ELLIS.

## Program Outline for Adult Missionary Societies

**October**

*The Church—Minister, Maintenance, Building*

BUSINESS PERIOD: President presiding until close of worship service.

Hymn—*I Love Thy Kingdom, Lord,* Verse 1.

Invocation.

Minutes of last monthly meeting.

Recommendations of Executive Committee; action.

October Service Schedule—The President.

WORSHIP SERVICE:

Theme for Worship—*For Their Work's Sake.* 1 Thessalonians 5:12-13.

Hymn—*I Love Thy Kingdom, Lord,* Verses 2, 3.

Prayer—By the Pastor, for the American Church.

Offering.

Offertory Hymn—*Master, No Offering, Costly and Sweet.*

Offertory Prayer—The President.

PRESENTATION PERIOD:

Hymn—*Faith of Our Fathers.*

Map Talk—*Locating American Work.*

*Adventures in Founding a Church.*

Impersonation—*When We Build the New Church.*

Hymn—*The Church's One Foundation.*

Review of Discussion Points—By the Pastor or a Church Officer.

*The plan which has been tried for caring for the retired minister, without great success.*

*What better plan is recommended?*

*The plan recommended by the Commission on the Ministry for minister and his family.*

*The history of our present evangelistic emphasis. The extent of Negro evangelistic work.*

*How church maintenance is conducted and the purpose of this phase of Home Missions work.*

*Give three observations of church maintenance founded on the survey.*

*The History of Church Erection. How does present situation differ from early conditions?*

Hymn—*Our Country's Voice is Pleading.*

Benediction.

FELLOWSHIP PERIOD

## Sharing World Call

THE woman's missionary society of Peachtree Christian Church, Atlanta, Georgia, not satisfied with keeping all the good things they enjoy to themselves, get real joy in sharing their pleasures with others.

The different divisions of the society have sent subscriptions to WORLD CALL, one of the outstanding missionary magazines, to the following institutions in and around Atlanta: Martha Candler Home for Girls; Y. M. C. A.; Nurses' Home Grady Hospital; rural church at Homer, Georgia; Battle Hill Sanatorium; Georgia Training School for Girls; Agnes Scott Library; Home for Incurables.

In this way WORLD CALL will be read by many who otherwise might not have had an opportunity of reading it.

MRS. J. M. SMITH.

## The Reading Contest

IN THE reading contest last year at Bethany Church, Lincoln, Nebraska, Mrs. James Lemon, who is eighty years old, read sixty-one books and twelve issues of WORLD CALL, having the highest individual record in the state of Nebraska. Altogether the society made 42,820 points, with 1230 books read, 100 subscriptions to WORLD CALL, with 250 WORLD CALL readers and 150 daily Bible readers. Seven women qualified in the reading contest.

BERTHA C. WAGNER.

## Reaching the Aim

A STATE secretary who gives her services without salary, and the state president, spent almost the entire month of June in personal visitation not only to societies but to individuals and by constant correspondence determined to have their state reach its aims. This is a state in which the difficulties are perhaps as great as those in any other. As the last day came and they still seemed short some $50 the state president sent to the office a signed check to be filled in for the amount necessary to reach their aim and if this check had had to be cashed it meant the giving up of a vacation which she had planned for some two or three years. We are glad indeed to have been able to return the check without using it as the state had passed its goal by $6.95.

# Echoes From Everywhere

**Through Suffering To Service**

Among our friends of Congo is a little crippled boy who sews many hours each day, making khaki suits for the other boys who live, go to school, and work on the mission station.

Before the missionaries came to Mondombe and when Iyambe was just a tiny boy, he climbed into the high branches of the "bosan" tree to pick fruit. The tree was too large for such a little fellow and he fell, breaking some of the bones of his foot.

According to the heathen custom, the little foot was buried in the ground up to his thigh and a fire built on top to roast out the evil spirit. The women of the village cursed the tree and forbade it to ever bear fruit again.

Today Iyambo is a teacher in the mission school and at all hours of the day his window is thronged with people bringing suits and dresses for him to sew. He is saving money to buy a sewing machine of his own. In spite of his crippled foot he is one of the brightest and happiest boys in the mission.

MRS. H. GRAY RUSSELL.

*Chicago, Illinois.*

**Preaching and Music Reach the People**

The work here is more and more enjoyable as we are able to get a better hold of it. The more I become acquainted with the situation, the more I want to do and the more we plan to do. There are three Indian evangelists with whom I work. Through the week we preach in Kulpahar and the nearby villages. Every fourth Sunday is mine for the church service. I teach a class in the main Sunday school and have one in the street in the town of Kulpahar for the non-Christian children. Here in Kulpahar we have only Hindus and Mohammedans. In the winter season we get in about three months touring or camping, when we go out and live in tents in the nearby towns and preach, sing, sell books and live with the people. They love music and have lots of it among themselves, so they sit and listen to the Victrola as long as we want to play, especially when we can give them some real good music—according to their taste! We have two records that are not to be surpassed in Indian music, a story of Jesus healing a blind man, in word and song.

C. W. VISSERING.

*Kulpahar, India.*

**Hopeful Signs**

This week we are beginning evangelistic services in Barrio Dajaos Abajo, where for years the doors have appeared to be closed. For a long period we have had no growth, made no advance. The situation seemed hopeless. We have been visiting and praying. Mrs. Granger has helped many in first-aid treatments; in one case particularly, she spent the whole day and night, until five in the morning, by the bedside of the very sick mother of seventeen children, all living. The case was a critical one, but the woman is much better. Last night nearly the whole family came to the services. Where in the past the attendance had been almost negligible, last night the church was crowded. Only one small child has come forward, but who knows but that God may pour us out a blessing soon. "God's biddings are God's enablings." L. D. GRANGER.

*Bayamon, Porto Rico.*

**Easter Reports From Batang**

In getting ready for Easter everyone had a part in inviting people to the pre-Easter services and in helping get ready for the baptisms. So far we have no water system here in Batang except the running water of the river, mill streams and irrigation ditches, and in order to fill the baptistry in the new chapel the water all had to be carried. The teen age girls of the orphanage did this. The water here is carried on the backs of the women in barrels a little taller than the ordinary nail keg and slightly larger around. These they fill at the stream, then set on a rock and balance on the lower part of the back by means of a strap across the shoulders. The girls carried about 150 of these buckets of water on Saturday before Easter for the baptistry. You may wonder why we did not have the baptisms in the river, but at this time of the year the water is melted snow and very cold.

The services of the day were all impressive, and although we miss the inspiring music of American services we have come to gain great spiritual strength from these meetings.

The orphanage children and our children enjoyed the afternoon with other children of Christians in egg hunting and play in our yard. They too have learned to celebrate the day with colored eggs.

I am finding plenty of work and problems in connection with the orphans, but it is all intensely interesting.

GEORGIA F. PETERSON.

*Batang, West China.*

## Hidden Answers

1. What is the new address of the United Society and of WORLD CALL?
2. Of what do the "dividends" consist at New York Community House?
3. What honor has come to Robert M. Hopkins?
4. How many enrolled at the World's Sunday School Convention?
5. What is the matter with our young people? William Allen White's answer—.
6. What is the Student Loan Fund?
7. How did South America come to San Francisco?
8. What new building have we acquired in Mexico?
9. Who goes to Ginling College?
10. Who has recently visited South America?
11. What is King of King's Day in the Philippines?
12. When and what is "Go-to-College" Sunday?

## In Memoriam

Miss Caroline Knapp, May 11, 1928, Bentonville, Indiana. Faithful member of church and missionary society.

Mrs. Mary A. Milbury, July 3, 1928, Lynn, Massachusetts. Active church member and WORLD CALL secretary. Age 63.

Mrs. Lillie Shaper, Brewerton, New York. Member of missionary society for thirty-five years and devoted to the church.

Mrs. P. W. Polly, June 18, 1928, Emmett, Idaho. Devoted member of the church for forty years. Served as state president of woman's state missionary society two years and state secretary of W. C. T. U. for seventeen years. Age 58.

Mrs. Ella Crawford, May 6, 1928, Glouster, Ohio. Faithful teacher in the Sunday school for forty years.

Mrs. George A. Wright, May 29, 1928, Monte Vista, Colorado. Charter member of missionary society.

Robert R. Hedges, Paris, Tennessee. Active in all church work and member of R. M. Gidding's missionary circle. Age 33.

Mrs. Cora Carlock O'Leary, June 16, 1928, Carlock, Illinois. Deaconess and charter member of missionary society. Age 59.

Mrs. Edith Quinn, June 21, 1928, Valparaiso, Indiana. Teacher in Sunday school and president of woman's missionary society of Boone Grove Church.

Mrs. W. S. Norsham, Colorado Springs, Colorado. Faithful member of First Church. Formerly president of Fort Morgan missionary society.

Mrs. Delia B. Hayden, July 31, Indianapolis, Indiana. Native of Hardin County, Kentucky, and widow of W. L. Hayden, pioneer minister. Member of church seventy-eight years. Age 92.

Louis Henry Kirberg, Florida Christian Home, Jacksonville. Active member of the Home Division of Edgewood Avenue missionary society.

## Circle Program

*The Quest of Friendship*

**October Theme: The Quest Among the Mexicans**

BUSINESS PERIOD: President presiding.
Hymn: *Where Cross the Crowded Ways of Life.*
Lord's Prayer.
Minutes of last meeting.
Recommendations of Executive Committee.

WORSHIP PERIOD:
Theme: *Jesus the Cosmopolitan Friend.*
Hymn: *Take Time to Be Holy.*
*Jesus the Cosmopolitan Friend*—John 4:5-15.
Prayer.
Prayer Hymn: *Have Thine Own Way.*
Offertory Prayer: By President.
Offertory: Instrumental music.

PRESENTATION PERIOD:
*South of the Border.*
*North of the Border.*
Silent Prayer of Consecration to find and live the Jesus Way.
Prayer Hymn: *Into My Heart.*

FELLOWSHIP PERIOD:

**Service Schedule**

1. Report from Literature Chairman presenting the plan of the committee regarding reading. (Standard of Excellence under Reading and Study.) Obtain book lists and check books available in the church library and public library.
2. Make plans to carry out the service project for Juniors in November. This does not take the place of the Circle meeting.
3. Plan to attend the One Day Convention.

**Service Project**

For Junior Group in the church (select one of the following):

An hour of games with children around the world.
*King's Builders'* Campaign.
Story Hour.

Each member of the Circle plan to send a Christmas card or letter to a missionary at home or abroad.

**Quest Meditations**

Different estimates are made of the value of a person and different standards are used to determine a man's worth. What is the test? Money? Race? Character? Influence? Religion? Position? Personality? Education?

What was the fundamental test by which Jesus determined a man's worth?

**Program Helps**

*Survey of Service*—Chapter on Mexican Americans.
*That Mexican*—McLean.
From Over the Border (Lantern Slides—only cost is carrier charge).

## Program for Hi-Tri Clubs

*Life is to be fortified by many friendships.*—Sidney Smith

**OCTOBER: AMONG THE MEXICANS**

BUSINESS PERIOD IN CHARGE OF PRESIDENT:
Lord's Prayer in concert.
Minutes of last meeting.
Recommendations of the Executive Committee.

WORSHIP PERIOD:
Theme: *Jesus, the Cosmopolitan Friend.*
Hymn: *Take Time to Be Holy.*
*Jesus, the Cosmopolitan Friend*—John 4:5-15.
Prayer.
Hymn: *Have Thine Own Way.*
Offertory: Vocal solo.
Offertory Prayer by President.

PRESENTATION PERIOD:
*Over the Border* (leaflet).
*This Side of the Border* (leaflet).
Triangle Benediction.

FELLOWSHIP PERIOD:

**Supplementary Helps**

*Survey of Service*—Chapter on Mexican Americans.
*From Over the Border* (Lantern Slides—only cost is carrier charge).
For a short dramatic sketch, see "The Living Water," in *Friends of Jesus.* Other helps, *Year Book*, p. 17.

# They Support An Orphan

By GRACE CHRISTIE KOPPENHAVER

**Triangle Club of the Christian Church, Marion, Indiana**

**Standing, left to right: Ethel Pollard, Maxine Kindig, Jeanne Jess, Mrs. Fred Liddle (leader), Julia Pollard and Verle Breed; Seated: Bernice Kindig, Bertha Tudeen, Dorothy Liddle, Annie Laurie Davidson, Marie Hart, also a member is not in the picture.**

THE support of a twelve-year-old girl is considered by most parents a problem, but it was not too great a task for the triangle club of the woman's missionary society of the Christian church. The girls, by their own efforts individually, have earned $50, which they have sent to Damoh, India, to care for a twelve-year-old girl in the orphanage. This little girl has not only been the object of their support financially but spiritually, for she has been the subject of their daily prayers.

The club was organized several years ago but was disbanded. In July, 1926, it was reorganized with Mrs. Fred Liddle as its leader. Since that time the group has accomplished much. Last year, as well as this year, the girls won state honors, having a record of 100 per cent for their work. A Chinese flag was presented to the society to be hung in the church. The year's work is closed each year with a mother and daughter banquet, which was given May 19 this year, at which time members are promoted to the Beta Theta society of the woman's missionary society. From this group the girls are graduated to the Newell Trimble division or the Grace H. Starr division. The new officers are: Verle Breed, president; Annie Laurie Davidson, vice-president; Dorothy Liddle, secretary, and Ethel Pollard, treasurer.

Mrs. Liddle has resigned as leader of the group and her place will be taken by Mrs. Ray McCalley.

## Things To Do

Make this a union meeting with another Triangle Club or unorganized group of the same age.

Give Counselors opportunity to present reading plans (See Standard of Excellence).

Report on the Mexican School-Bag Project. (See any religious newspaper.)

# Speaking of Books

## That Mexican

A SMALL book, one hundred and eighty-four pages, putting the Mexican situation on both sides of the Rio Grande clearly and convincingly, and in popular style, this volume by one who is an accurate and careful student and at the same time a warm-hearted missionary, is a valuable contribution to what is one of the most important problems of the United States. It is not written for holders of oil stock, and gives little attention to the technical legal questions, because it is more concerned with the ordinary Mexican, who has little interest in that dispute.

Robert McLean, the author, is a missionary and the son of a missionary, and knows the Mexicans intimately on both sides of the border, having talked to them in their own language for half his life. He recognizes that it is impossible to meet the situation of the large Mexican immigration into the United States without understanding the background of the Mexican in his own country. I know of no book that gives this background more simply and satisfactorily, and with a clearer picture of the cross currents of impractical idealism and selfish greed which have marked the struggle of the Mexican people out of the period of Spanish domination in the slow process of developing a new and democratic social order.

Dr. McLean makes it plain that the land question is fundamental in all the problems of Mexico. The typical attitude of the Mexican is given in a reply of a revolting leader: "I want land. I want ammunition so that I can protect my land after I get it. I want plows and I want schools for my children, and I want teachers and I want books and pencils and blackboards and roads. And I don't want any church or any saloon." His protest against the church is an outgrowth of conditions in which it was necessary for an Ecclesiastical Council to forbid the clergy of Mexico engaging in the slave trade, and for the King of Spain himself, as early as 1535, to forbid giving land to the church.

The book contains one of the clearest statements of the restrictions imposed upon the church by the Mexican constitution, put into force by the mandate of President Calles. Dr. McLean adds: "A feature of the new nationalism is a revolt against everything foreign." Speaking of the "power of the purse" in American missionary councils, he says: "Mexicans are protesting against foreign religions whether they be directed from Rome or from Fifth Avenue in New York."

The question of putting Mexican immigration on the quota basis is clearly discussed in the book. The demand for cheap labor and the indifference to social responsibility for these Mexican immigrants are producing problems for American religious and social life, which will far exceed in significance anything which grew out of Oriental immigration, and which will be only comparable in seriousness to our great national problem of adjustment between Negroes and whites. We urge upon every Christian American a conscientious study of our relations with our Mexican neighbors, and commend Dr. McLean's volume as an introduction to that study.

—E. T. CORNELIUS.

## For the Open Mind

WINFRED ERNEST GARRISON has presented a fairly timely subject in his recent book *Catholicism and the American Mind*. He has presented the evidence without prejudice. Credit is given to the Roman Catholic Church where credit is due, and he has not hesitated to point out its mistakes where mistakes have been made. The way in which he presents the Catholic position regarding "church and state," "infallibility," "obligation to obey the Pope," will help any one to avoid confusion on these subjects. His very clear analysis of the answer of Governor Alfred Smith will be helpful in the present day discussion. I wish that every voter in this country could read this book before the November election, and I could wish for nothing better for the Roman Catholic Church than that every adult member of that church would read this volume with an open mind.

—JOHN R. GOLDEN.

## Mexico Past and Present

DR. G. B. WINTON, many years missionary to Mexico under the Methodist Episcopal Church South, and one of the best informed men on the development of Mexico, has given us recently an interesting book that carries the reader from the beginning of historical records down to the present administration in Mexico.

The last chapters in the book deal with the modern problems of Mexico about which so much of inaccurate information has been sent out. Most of us here in the United States have had difficulty in learning the facts because of the very strongly organized propaganda against the Mexican Government; that is true not only among the English-speaking people, but among the Spanish-speaking people as well. It seems to me that the most valuable part is the latter part of the book, beginning in Chapter 7, entitled, "The Madero Revolution," which shows the social, economic and religious transformation that has taken place since 1910.

I could have wished a more detailed study of the period immediately following the consummation of Mexican independence, for the foundations were laid there for the movements toward liberty which still find echo in the hearts of all the Mexican people. I think some well-informed and Christian minded man, like Dr. Winton, should interpret for the American people that period. He has done his work well and it should have a very great influence on the attitudes of our English-speaking people.

—E. T. CORNELIUS.

### Books Reviewed in This Number

THAT MEXICAN, by Robert McLean. Fleming H. Revell Co. New York. $2.00.

CATHOLICISM AND THE AMERICAN MIND, by Winfred Ernest Garrison. Willett, Clark and Colby. $2.50.

MEXICO PAST AND PRESENT, by G. B. Winton. Cokesbury Press, Nashville. $2.00.

WALKING WITH GOD, by Costen J. Harrell. Cokesbury Press. $1.00.

SONGS FOR THE MASTER, by Ruth Plummer. Powell and White, Cincinnati. $ .75.

**Any of these books may be ordered through the United Christian Missionary Society, Missions Building, 222 Downey Avenue, Indianapolis, Indiana.**

## Walking With God

A SPLENDID volume of sixty brief devotional essays upon very vital subjects of Christian living, each essay carrying a text of Scripture. The chapters require about three minutes each for reading. There are no extra words. Every sentence is necessary. But with the brevity there is a feeling that the theme has been well handled. This volume will be well received and enjoyed by busy people.

—JOHN R. GOLDEN.

## An Aged Voice is Heard

*SONGS FOR THE MASTER* is far from being "just another book of poems." To be sure, poems they are, lilting lines that haunt and sing themselves into your memory. But back of them lies the understanding heart of an aged poetess that reverberates through each offering with unmistakable intensity.

Miss Ruth Plummer, the poetess, is a guest in the Home for the Aged at Dallas, Texas. Across the years she has sensed the joys and sorrows, the fleeting pleasures and exquisite pains of life, and now, as she sits in the sunset, her voice is articulate and she has given to the world the appropriately named little volume *Songs for the Master*. Just a casual glance at the contents of the book leaves the reader in a mood of exaltation.

# Glimpses of the Religious World

FOR those who are discerning of signs of the times the recent first National Convention of Religions which met for four days in Tokyo will have meaning. Three religions were represented: Buddhism, Shintoism and Christianity, thus announcing to the world the recognition of Christianity as one of the official religions of the land. The four major problems discussed were those on which all religions might cooperate in "challenging the Japanese people from their present drift toward materialistic attitudes and moral decay." They were international peace, thought life, social work and religious education. Although the 1,500 delegates were admittedly representatives of the most "liberal" wing of their respective faiths, the spirit of cooperation evinced on all sides argues much for the religious solution of Japan's social difficulties.

An interesting fact brought to light in connection with the International Christian Press Conference, being held in Cologne, Germany, in August, is that 3,300 church papers and periodicals are produced by the Protestant churches of the world, with a circulation of over 13,000,000.

The thirteenth annual meeting of the World Alliance for International Friendship Through the Churches will be held in New York, November 11-13. Among the speakers will be Senator Borah, William Allen White, Harry Emerson Fosdick, Dan Poling, Jane Addams and Judge Florence Allen.

Illustrative of the changing order in industry is the recent change in hours of the cloak, suit and skirt industry of New York to a five-day 40-hour-week basis. Unlike Henry Ford's five-day week, the reduction in hours carried no reduction in wages. This will affect approximately 20,000 persons.

The Angora Parliament, when it meets this fall, is scheduled to substitute the Christian Sunday for the Moslem Friday as the official day of rest in Turkey because of the trouble caused to Turkish business by the observance of Friday.

The measure was urged a year ago by the Constantinople Chamber of Commerce, but as Islam was then the State religion this made the change difficult, Friday being the official prayer day of the Moslem world despite its adoption of the Gregorian calendar.

Another change in Turkey, considered to be the boldest westernizing stroke of Mustapha Kemal's government since the fez was abolished as a head covering and which alters a ritual which has been followed for centuries, is the new law that Turks must hereafter wear shoes in their mosques and sit in pews. A government commission on religious reform has decided that squatting on rugs by barefoot worshipers is not compatible with modern civilization.

Altars as well as pews will be installed in the mosques which now are unfurnished except with rugs. Organs and choirs will replace the droning by the priest, the only sound which has disturbed the spacious quietness hitherto.

Dr. W. Russell Bowie of New York, received recently a fountain pen at a luncheon of the Church Advertising Committee of the New York Advertising Club for winning a contest for the best statement or advertisement on "What the Church Has to Offer Men."

Dr. Bowie's prize-winning statement follows:

"Without ideals life is mean. Without a purpose it is flat. Without inspiring power, it will fail. The Church can give to me ideals, purpose, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement must be measured. In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do. In common faith, and in cooperation of purpose, the Church releases through human lives the transforming power of God."

A chair of international relations, to be filled by a succession of distinguished professors and lecturers from the countries of the Pacific, is to be established at the University of Hawaii by the Carnegie endowment for international peace, according to D. L. Crawford, president of the university.

The chair is expected to bring to Hawaii a series of specialists able to interpret the economic, political and social affairs of their countries. They will not only hold university classes but will lecture before the people of Hawaii.

Dr. Rokuro Nakaseko, of Doshisha University, Japan, a specialist in the history of science and an expert on international relations, will be the first to hold the Carnegie visiting professorship. He will be at the University of Hawaii this fall and will be succeeded in the spring, it is planned, by an economist from Australia.

A guide for travelers by air, a huge lighted cross which will be visible to ships thirty-six miles away and to aviators 100 miles away, will be erected on the top of the Broadway Temple, New York. The great beacon is the gift of Charles V. Bob and was recently accepted on behalf of the airmen it will serve by Commander Richard E. Byrd.

P. B. Clayton, of England, more familiarly known to ex-service men and others as "Tubby" Clayton, founder and organizer of Toc H, is carrying the precepts of his society into South America. He reached Buenos Aires in July where he declared that new groups were being added to the roster at the rate of three per day. The movement is showing great strength likewise in Australia and South Africa. Toc H is a remarkable Christian fellowship of people who are interested in keeping alive the spirit of those who gave their lives in the war. Men and women regardless of their Christian religious affiliations may become members by subscribing to the simple declaration of universal Christian service and loyalty to high ideals.

An act of practical philanthropy is that of Julius Rosenwald of Chicago in investing $2,000,000 in a group of suitable apartment houses for Negroes on the Southside, Chicago. This is the second largest project of its kind in the world being surpassed only by the Paul Lawrence Dunbar apartments for Negroes in Harlem, New York City, which were erected by John D. Rockefeller, Jr.

The death knell of denominationalism in Great Britain is being rung. The three branches of the Methodist church have accepted proposals for union and Scotch Presbyterians have taken definite steps toward organic union. These two achievements are the result of twenty years of "kindly, patient and skillful negotiation." With the United Church of Canada, in which Presbyterian, Methodists and Congregationalists are one, the British lands take a notable lead in this vital movement.

WHAT proof have I of God?
Tonight I saw the sky
Swept shining clear
By great winds, leaving only radiant stars
And a moon. . . . .

Turning my eyes from the too great brightness
I saw a white birch standing near—
And my heart broke with the strain.
I know that only God could have created
Such a night and borne
The pain of such creation!

Again the great winds swept by.
Drawn by their strength my eyes lifted,
Lifted to see clouds piling high
Shutting from me the stars,
Making dim the moon—
And there was sudden ease within my heart.
I know that only God would have dared
Bring forth such light—
And remembered to cast the shadows!

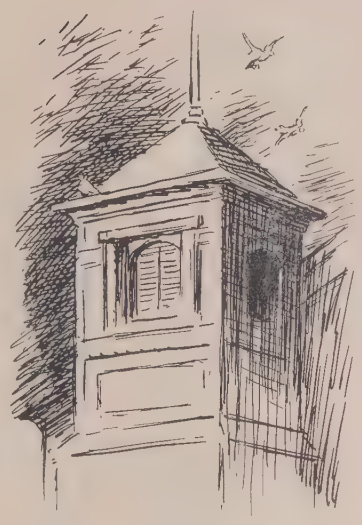
—Mary Custis Foster in the *Woman's Press.*

# Sunday Schools

## September, 1928

MUCH is said nowadays about the power of public opinion. We need to recognize that worship has to do with the development of public opinion in harmony with the highest attitudes and ideals. Certainly there is no greater need than for a sympathetic cooperative attitude toward the work of the church, its mission, its program of leadership training, its missionary outlook, its service activities, its home. May we turn with reverent attitude toward the house of the Lord in which his people are gathered at frequent intervals.

In the graded worship programs for September we seek to cultivate public sentiment in the church school regarding the meeting place of the church in its various phases of work, the church home with its vital relationship to normal church life and growth.



Constant practice in the art of worship, in the search for God, is fundamental to Christian growth. The material environment of church life has a direct relationship to religious attitudes and educational output. It helps to either open or close the way to the channel of public opinion in our attempt to move Godward.

Worship programs should be builded, that is, definitely planned. Among Intermediates and above, a typewritten or printed "Order of Service" will be conductive to unity and orderly participation.

For September a poster showing a drawing or picture of your church and church school plant will be of service. The church building you hope to build may be graphically represented in the same way. Choose one Sunday in the month for the use of these worship services then pour into them your utmost skill and soul power. The theme for the month is "Building a Home for the Church." Together we enter into this holy fellowship.

—S. W. HUTTON.

*Pictures and articles regarding churches and church erection used in August* WORLD CALL *may be found helpful in connection with these programs.*

### Primary Department Program

**To the Primary superintendent or teacher—**

Do not follow this program mechanically but rather fill it full of spiritual content. This is not an entire morning department program, but only the worship period and is offered as a suggestion. Remember, you are dealing with children whose experience is limited. Through this program feed their emotions on wholesome diet adapted to their needs. Guide the program in a natural, free, quiet way. Their souls are exceedingly sensitive. Lead them to love the house of God.

**Theme**—Showing Love for God's House.

**Aim**—To help develop within the child an attitude of love and appreciation for God's house.

**Before time to begin—**

Take the children through the church, noting pictures, windows, instruments, the pulpit Bible and other interesting features to give a background for the period of worship. Preferably have the children meet you for this tour at some hour when they can go through the church undisturbed. Engage them in conversation about God's house, its beauty, its homelikeness, its music, the Bible, the people who attend, the one who takes care of the church. Let them ask questions. Keep your heart open to their questionings.

**Quiet music**—(*A few measures of some worshipful melody.*)

Opening sentence—(*Repeat together*)
I was glad when they said unto me
Let us go unto the house of the Lord.

**Unison prayer—**

Heavenly Father, we thank thee for our church and for all the people who worship here. Amen.

**Song**—"This is God's House."

**Conversation—**

Let the children speak of the things they saw as they went through the church. Talk with them about the meaning and use of each. Lead them to appreciate the house of God in which they meet with their friends in the church school and other meetings. Ask them to tell how they may show love for God's house.

**Story**—*How Ruth Showed Love for God's House.*

**Prayer**—(*Follow the trend of the period of conversation, and the story just given.*)

**Offering service**—(*Use your regular offering service. A special offering for a building fund may be planned for.*)

**Prayer**—(*By a teacher.*)

**Closing song**—(*Some appropriate number.*)

## How Ruth Showed Love for God's House

RUTH was a charming little girl nearly nine years old. She lived in a town where many people went to church and where beautiful chimes reminded everyone of the church and of God each Sunday morning.

Early one Sunday morning after a delicious breakfast, and after Ruth was dressed ready for Sunday school, she looked for her box of offering envelopes in the usual place on a nail behind the bedroom door. To her surprise the box was gone. "Mother," said Ruth, "Where are my envelopes? I haven't missed a Sunday all year. Promotion Day will soon be here and I want to make a perfect record."

"Well, Ruth," said her mother, "We were cleaning house this last week as you know and I think you will find your offering envelopes in the left-hand dresser drawer." Sure enough there they were. Each envelope had two sides, one side marked "For Our Church School" and the other side marked "For Others."

"Ruth," said her mother, "Do you know what the offering in the side 'For Others' is used for?" "O yes!" replied Ruth, "My teacher said it would help to tell the story of Jesus and his love to boys and girls in many places in our country where they are not able yet to care for this themselves. Some of these boys and girls are French and live in Southern Louisiana; others are Spanish-speaking Americans who live in San Antonio. Then there are Japanese in California, Highlanders in the mountains of Kentucky and Tennessee, many Negroes in the Southland, people who live in the Coke Region of Western Pennsylvania, Yakima Indians and a large number of new Americans who live in our great cities." "That's fine," said her mother, "And it gives us all joy to know we are helping someone."

In a few minutes Ruth was off for Sunday school with her lesson paper and her new Bible which her mother had given her for Christmas. When Ruth was a very little girl, just four years old, she called

her mother's Bible the "Jēdie Book" (Jesus Book).

On this beautiful Sunday, as she entered the church, everything looked so bright, cheery and clean that she paused inside the door just long enough to say "This is God's house." It had been house cleaning time at the church too that week and when the superintendent led in the prayer in the opening period of worship she thanked God for the church house, the attractive place where all the people, children, older brothers and sisters, and all the grown-up folks could meet to sing, to pray and to learn together what God would want them to do and be.

Then what do you think happened in Ruth's Sunday school that morning? You couldn't even guess in a whole week, so I'll have to tell you all about it. It wasn't a visitor or a song or a speech by a boy or girl. It was a picture parade. There were eight classes in the primary department of Ruth's Sunday school and when the time came someone in each class who had been present every Sunday during the year was asked to step to the front. There they stood in a row facing the others.

Sure, I knew you would guess it; Ruth was one of them. Then they formed a line and marched past a table where each one was handed a picture of a church showing also a group of children. Around to the front they came again and faced the others with each of the eight holding one of the pictures so all could see.

Then something more interesting than ever happened. The superintendent stood right behind in the middle and held higher than all the rest a beautiful picture of their own dear church in which they were meeting.

One of the teachers with eight tiny ribbons walked up to the superintendent, fastened one end of each ribbon to the home church picture and handed to each of the eight children the other end of one of the ribbons.

"Oh! I see," said Ruth, "Our church is helping to tell the story to all of these and the more we hear and the more we give, the more we will show our love for these children and our own church too."

"Yes," said the superintendent, "And when Promotion Day comes we are going to tell this same story to our whole school."

The children took their seats and bowed their heads to again thank God for their church. You can just imagine what Ruth told her mother and all the rest when she went home that Sunday.

---

**Program for Junior Department**

**To the Junior superintendent—**

This program is designed to aid you in the development of Christian attitudes in the heart of every Junior in your department. Your teachers and helpers should join you in preparing and guiding the program. In harmony with the special emphasis during the month of September—church erection—the worship program deals with God's house and the privilege of sharing it with others.

*Theme*—Sharing God's House.

*Aim*—To cultivate an attitude of unselfishness in the desire to share God's house, a desire to make God's house attractive, homelike and useful to all.

**The Early Comers—**

Greet the early comers with a poster showing your present church house or one you hope to have in the near future. Ask them how God's house may be made beautiful and attractive, what it takes to make a church house homelike. Probably the entire department would enjoy coming early by appointment so you can guide them on an appreciation tour through your church plant (large church). Note the suggestions offered by your pupils and use them at the opportune time.

**Hymnic call to worship**—"Holy, Holy, Holy."

**Response**—(*All Standing*)

I was glad when they said unto me
Let us go unto the house of the Lord.

**Prayer**—(*By superintendent or teacher.*)

**Scripture verses**—(*These should be given out in advance and be repeated from memory. All should relate to the worship theme. The following may be used. Add to the list if you desire: Psalm* 65:4; 27:4; 127:1.)

**Hymn**—"Holy, Holy, Holy."

**Story**—*How Sammy Helped to Make a Church Beautiful.*

**Talking to the Heavenly Father**—(Sentence prayers by Juniors opened by superintendent and closed by a teacher.)

**Offering Service**—(*Use your regular offering service. Follow this with birthday offering, recognition of visitors, new pupils, etc.*)

**Hymn**—"Savior Teach Me."

**Closing prayer**—(*Unison*)

Let the words of my mouth,
And the meditation of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer.

---

# How Sammy Helped to Make the Church Beautiful

By VIRGIL A. SLY

THE hot New Mexico sun blazed down upon the little, lonely figure that dragged his feet through the hot, yellow dust. The dust was like flour and puffed up between his toes, but he did not seem to enjoy seeing the dust make little spurts about his feet. The dusty path served also as a street which found its way through a group of little adobe houses, a few frame buildings, some trading places, and, finally, passing the school house, led on out into the country. You see, it was not a very big place, neither was Sammy a very big boy.

A large straw hat topped his curly hair, his skin was burned as brown as that of the Indian. His garments were typically boyish, held up somehow and fastened somewhere. As Sammy was the youngest of a family of eight, his clothes had seen service before. But the thing that attracted the attention of the passer-by to Sammy was his wide-open, brown eyes that sparkled in fun and happiness. Sammy had a grin, too, and he used it constantly. He had a laugh, also that was forever bubbling out just like the spring that bubbled out from under the rock behind the house and watered his mother's garden.

However, today something was the matter with the laugh and the grin and the sparkling eyes. To be sure, school had started and vacation was done, but that wasn't enough to make him so unhappy. The reason was right in front of Sammy's eyes. In between the houses with their green lawns and pretty gardens, adobe houses with plastered walls, was a building that was like an old man whose clothes were tattered and torn and who had not brushed the dust of many days off himself. It looked as though it were tired and was just resting there between the pretty houses as though envying them. This was the reason Sammy looked so gloomy.

He stopped in front of the little building, built out of adobe bricks that were just the same color as the dusty road, and looked at it with very critical eyes. It was his church. The windows were dirty and a few had paper pasted over the broken panes. The woodwork was unpainted and cracked, and the little porch sagged at the corners as if about to whimper. Sammy went to the door that sagged on its hinges, pulled it open and peeped in. The inside was more cheerful, some attempt had been made to keep it neat and clean and a few nice pictures had been hung upon the wall. The wallpaper was so old and torn that the pictures lost some of their beauty. The furnishings were of the simplest type and some in sad need of repair. In fact, it wasn't very fine to look at. The woe in Sammy's face deepened and he sagged a bit as he leaned against the door.

"Why, Sammy," said a cheerful voice behind him, "why are you looking so blue? You look as though you haven't a friend on earth."

Sammy turned his troubled eyes to the speaker's kind face. It was his beloved Sunday school teacher.

"He said that we do not love this place."

"Who said that we do not love this place?" asked the puzzled teacher.

"Pedro said it," replied Sammy.

"What made him say that?" asked the teacher.

"Well, today at school I asked Pedro to come to Sunday school with me next Sunday and he asked me what we did there. I told him we sang songs and heard stories and found out how much God loved us and worshiped God and talked to Jesus our Friend. Don't we worship God here,

Teacher and ain't Jesus our Friend? Ain't he, Teacher?''

''Why, to be sure, we worship God and Jesus is our friend. Why do you ask, Sammy?''

''Well, Pedro asked where we worshiped him and where our church was and I brought him here.'' Sammy paused.

''Yes, go on,'' said his teacher.

''And he laughed and said that we didn't think much of God and our Friend, Jesus, if we did not build any better house than this in which to worship them. He says his people build beautiful houses where they worship God and they do not make noise when they go in his house. Gee! Teacher, I want Pedro to come to my Sunday school 'cause he hasn't got any church or Sunday school here. But, Teacher,'' and Sammy lowered his voice, ''after what he said I am ashamed to ask him again.''

The teacher spoke a few kind words of encouragement to Sammy and left him feeling that somehow she would straighten it all out for him. After leaving the church, the teacher thoughtfully walked down the street to the little village. As she walked she murmured to herself, ''I can't say that I blame Sammy for being ashamed of that building and unwilling to share it with his friend. Something must be done. Here comes Mr. Osborn, who is chairman of the board. Mr. Osborn and I are going to have a conference even though he does not know it yet.''

What wonders came out of that conference and the word that passed about the little town telling of Sammy's being ashamed of the little building where he worshiped God! As one woman said, ''It seems as if God sort of scolded us through the mouth of little Sammy for not appreciating him and doing more for him here in this town. I tell you, we will just have to build a little church to which our children will be happy to invite their friends.''

So a change came over the little church and over its people. The little church changed into a beautiful house where one could worship God with joy and the friends of Jesus could come and talk with him. The people changed from a careless group without pride to a group of people who took care and were proud of their church.

The very next Sunday after the church was finished Sammy brought a little black-eyed Mexican boy named Pedro to Sunday school, and he said to his teacher with pride, after Sunday school was over, ''Pedro says this is a nice house to worship God in and he says that he is going to come back and bring his brother with him next Sunday.'' And Pedro's black eyes matched the sparkle in Sammy's brown ones as he nodded assent.

But Sammy never knew that he was the cause of a new church and a new attitude of the people in the community.

---

**Program for Intermediates and Seniors**

**To the department superintendent—**

Following the general trend for September the program for this group relates to church erection. With these materials in hand and your program committee in session, build your own program. The church building is a power plant in which are assembled human units for worship, instruction, recreation and service. We seek through this service of worship to stir emotions of kingdom interests.

*Theme*—Serving Others Through the Church.

*Aim*—To cultivate an attitude of appreciation, recognizing in the church plant an instrument of Christian service.

**Musical prelude**—''Safely Through Another Week'' (*music only*).

**Hymnic call to worship**—(*All singing reverently while standing*) ''The Lord is in His Holy Temple'' ( No. 266, ''*Hymns of the Faith*'').

**Prayer of invocation**—(*Brief, suggesting the theme of the program.*)

**Unison reading**—Psalm 27, or Responsive Scripture Reading (p. 13, ''*American Church and Church School Hymnal*'').

**Hymn**—''I Love Thy Kingdom Lord.''

**Picture unveiling service**—(*Secure from the United Christian Missionary Society a portrait of George W. Muckley or refer to page 40 this issue and frame the portrait appropriately for hanging in some worthy place in the church, then follow in spirit at least the following suggested service with the portrait on an easel before the department in assembly.*)

1. The Man of the Hour—(*Talk or story*)

2. Picture Unveiling (*All standing in silence*)

3. His Message to the Churches—''*Let Us Build*''

**Hymn**—''The Church's One Foundation.''

**Offering**—(While the offering is being received in an orderly, worshipful manner, have the pianist play, ''Master, No Offering Costly and Sweet'' (No 289, *American Church and Church School Hymnal.*)

**Benediction**—(*All repeat together*)

The Lord bless thee and keep thee;
The Lord make his face to shine upon thee and be gracious unto thee,
The Lord lift up his countenance upon thee and give thee peace. Amen.

---

**Program for Young People and Adults**

**To the department superintendent—**

Concentrate your efforts upon this program of worship and make it count for the utmost in Christian life motivation. For many years among the Disciples of Christ September has included special effort in behalf of church extension or erection and the name of George W. Muckley is a household word among us.

*Theme*—Loyalty to the Church.

*Aim*—To deepen the attitude of loyalty to the church and to its services with recognition of the place the church house holds in the life of the Christian.

**Worshipful music**—''Traumerei'' or ''Hark the Vesper Bell is Ringing.''

**Scriptural call to worship—**

The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the strength of my Life; of whom shall I be afraid?
One thing have I desired of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life
To gaze upon the beauty of the Lord, and to inquire in his temple.

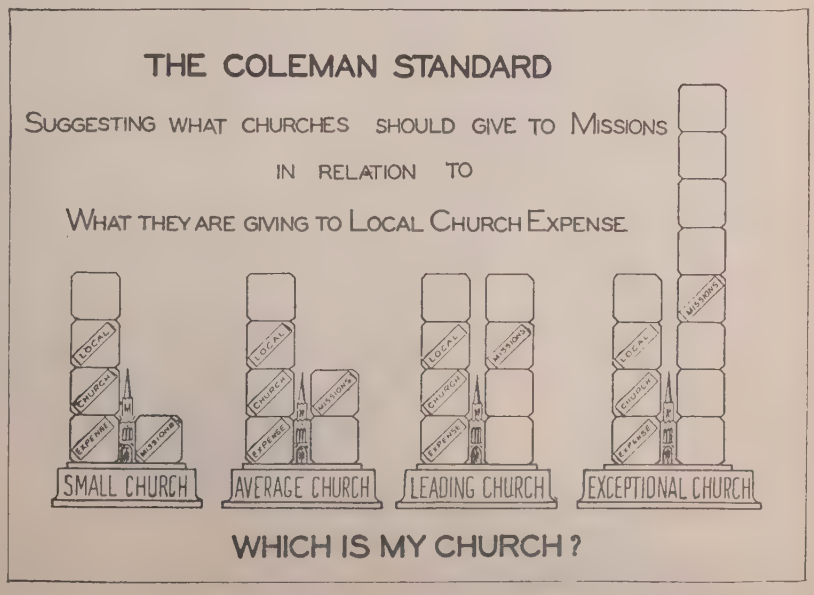
**Hymn of praise**—''O Worship the King.''

**Prayer**—(*Follow the morning theme*)

**Response**—''The Lord is in His Holy Temple.''

**God's Word**—Psalm 27.

**Dramatized hymn.**—''I Love Thy Kingdom Lord'' or ''The Church's One Foundation.'' (*Use your own initiative in working out a suitable dramatization with a mixed quartette singing the hymn. The special items ''The Man of the Hour'' and ''His Message to the Churches,'' planned for use in the Intermediate-Senior program may be substituted here if you desire.*)




—*From Missions.*

**Offertory**—(*Instrumental*) "Glorious Things of Thee are Spoken."

**Prayer**—

Topics for silent prayer:

1. That we may appreciate the comforts and blessings of a church home.
2. That we may show loyalty to Christ through regularity in church attendance.
3. That our privileges may be open to others by our thoughtful invitation.
4. That our offerings for the support of Christian work may be cheerfully given.

**Hymn**—"O Master Let Me Walk With Thee."

**Class period**—

# The Heritage of a Leader

**To be used as a talk, the "Man of the Hour" in young people's department**

By JOHN H. BOOTH

**Head of the Department of Church Erection, United Christian Missionary Society**

GEORGE MUCKLEY was the man of the hour in the history of our church building program as a people. Two years previous to the calling of Mr. Muckley to the secretaryship of the Board of Church Extension and at the time of its organization, Robert Moffett, Secretary of the American Christian Missionary Society reported to the International Convention in October 1888 that there were over 1000 homeless congregations in our brotherhood. It was a condition that could not continue if our people were to become permanently established with other religious bodies in the life of the nation.

Mr. Muckley brought to this great task a vigorous physical strength and an enthusiasm of youth rarely equalled. He brought also a well-trained mind and a culture of four years spent in Bethany College. He brought to the task the experience and viewpoint of a succesful pastor. He had been for four years with the Fergus Street Christian Church, Cincinnati, Ohio.

Mr. Muckley was a statesman of Home Missions. He felt that no congregation could become permanent in the life of any community, conserve its growth and reach out with spiritual and financial service to the regions beyond until it was properly housed in its own church home. No finer illustration of this statesmanship on his part can be found than his work for our cause in the State of Oklahoma. When the Cherokee Strip was opened, he had a man mounted on horseback—E. F. Boggess, to make the run. Tens of thousands ran in this historic race for homesteads and town lots—all for private gain and selfish ends. E. F. Boggess made the race for the cause of Jesus Christ and our brotherhood. He went from town to town locating lots upon which later the Board of Church Extension helped to erect church buildings.

George Waldo Muckley

The *Year Book* shows our brotherhood to have only 326 churches in Oklahoma, while the records of the department of church erection show that there have been 327 loans made. A few of the churches have died and a few others have had more than one loan.

During the thirty-five years of Mr. Muckley's service, loans were made to build churches in forty-three of the states, the District of Columbia, Hawaii, Alaska, and in all but two of the provinces of Canada.

Scores of business men having watched Mr. Muckley's administration of church extension funds have remarked that if he had followed a business career, he would have become a rich man. His business ability, however, was not dedicated to selfish ends, but to the good of the whole brotherhood. Instead of making a million dollars for himself, he made his brotherhood a multimillionaire. When he took charge of the work in October, 1890, there was only $32,000 in the fund. When he died January 30, 1926, these funds amounted to nearly $2,500,000, and had done the work of over $6,000,000, assisting to build nearly 2500 churches and making possible nearly $20,000,000 worth of church property.

# A Living and Growing Monument

THERE is found on a marble slab in St. Paul's Cathedral, London, commemorating the life of Sir Christopher Wren, the great English artist and architect, the inscription, "If you would see his monument, look about you." Would you see the monument of George W. Muckley? Look East, look West, look North, look South, to the farthest boundaries of the United States and Canada, and you will see on hill and plain, in valley and on mountainside, in country towns and great cities, nearly 2500 church buildings made possible by the Board of Church Extension, valued at nearly $21,000,000. In these churches 400,000 Disciples of Christ worship God and find spiritual guidance in carrying on the program of Christ. These are a monument to the life and ministry of George W. Muckley.

It was the international convention, meeting in Des Moines in October, 1890, that elected George Waldo Muckley corresponding secretary of the Board of Church Extension. The board was at that time in its infancy, having been organized two years before at the convention at Springfield, Illinois. For thirty-five consecutive years our international conventions endorsed the action of the Des Moines convention by re-electing Mr. Muckley. Not a vote is known ever to have been cast against him.

The story of George W. Muckley's life is not yet finished. Like many of the great cathedrals of Europe that took centuries to complete, his monument is still in the making. The $2,500,000 placed in the funds of church extension under his leadership will go on forever helping the Disciples of Christ to build magnificent temples of worship. No man during the lifetime of our brotherhood has left behind him so great a material monument. By means of the continually revolving funds of church extension the high purposes and ministry of our pioneer church builder become perpetual.

It is not death to die when such a monument is left, a monument symbolic of a work that lives increasingly with the passing years, gaining momentum as it rolls through history. It is to live in the hearts of generations yet unborn, and to live eternally under the Father's "Well done."

The name George Waldo Muckley will live as long as the Disciples of Christ are a religious body in this world.

# Missionary Illustrations for the Uniform Sunday School Lessons

By EDITH EBERLE

**September 2. Paul in Thessalonica**

A missionary to the Punjab in India was stopping for his midday meal one day while out on an evangelistic tour, when a Mohammedan zemindar (land owner) joined the group. The zemindar asked the usual questions in greeting "Who? What? Whence?"

"I came to tell the Good News written in the Sacred Book," said the missionary.

"Tell me some," urged the zemindar.

"Our great good news is that we have a master who is alive."

Immediately the zemindar countered with arguments to which the missionary quietly responded that the Mohammedan had asked for news not debate and added, "Our good news is this, that while Mohammed Sahib is dead our Lord Jesus Christ is alive and can give strength and life."

"Ah, this is good news indeed and you take it to the poor and to the outcaste but we zemindars—it has not been brought to us!"

Another zemindar greeted the missionary like an old friend, took him to his own house and called the people there for a meeting. He helped hold the picture rolls and kept the group quiet and orderly. Finally the missionary turned to a picture of Christ. "See there, see there!" cried the zemindar, "Jesus was crucified to save us from sin." Later he told the missionary, "We are a happy family, we all love Jesus." The old blind father in the home listened eagerly and seemed so happy to hear stories concerning his Savior.

And so today, the "opening of thy word giveth light."

**September 9. Paul in Athens and Corinth**

Nyneke was an African girl who lived near the mission station of Metet. Up to the age of eighteen she had been leading the life of the average African girl. But all at once she belonged to a big black burly, brutish man who made her know that she was his property. Nyneke had been sold to Suke Nti for fifty pounds of rusty iron and a few goats. When she accepted Christ and found joy and help in him, she was greatly abused by Nti. He did not want her to waste time going to meetings. He did not want her becoming another kind of woman, so he whipped her cruelly. But she went to the meetings with welts and gashes on the reddish brown skin of her back and shoulders.

Thus it continued for several years. Nyneke was a model church woman. Her conduct was a splendid example of witnessing and enduring for Christ. Finally Nti stopped beating her and chasing her from the village. He is thinking of becoming a Christian now himself.

Even as in the days of Paul, so in these later days we do not lack for those who are "determined to know nothing save Christ" among their people.

**September 16. Paul writes to his friends in Corinth**

"How good and pleasant it is to dwell together in unity" cried the Psalmist and Paul writing to the friends whom he had won to Christ stressed the same thought. But on a little island in a river in Korea, the people of the small sister villages of Sai Nai and Chom Sib had not yet learned that joy. Great was the enmity between the two villages. There was not a Christian on the island. Finally a flood worked great desolation, the people were despairing, freezing, starving; saloons were crowded, wickedness was evident everywhere. Missionaries came to relieve the suffering and to tell of God, but the people had no desire to know about a "God who sent such calamities." But the kindness of the visitors and their helpfulness in relieving the suffering won their interest. Many became Christians. In the spring when the weather improved, they gathered material for building a church. Where there had been hatred between the two villages, there was now a united interest in building one church for the two groups of people. Men and boys promised so many days of labor. Weak from hunger and cold, without enough to eat, they labored together.

Dedication day came, a beautiful warm day. A special boat all decorated and rowed by several Christian young men, came to carry the missionaries to the island. The whole Sunday school was waiting on the shore, all dressed in white and singing "Jesus loves me." The grown members of the church were waiting at the grove surrounding the church. The crowd was so great they could not get in the building so they held the services out of doors. Under a big tree, formerly called the Devil Tree, feared and worshiped, they now worshiped God. All memory of the bitter winter was gone. Better still, all enmity was gone. There was love, happiness, light—the joy of living together.

**September 23. The Christian basis for total abstinence**

In a Christian community in Samoa the older church women were united in an organization called the "Tapu Tifine." There lives were clean, their deeds good. But among the younger women there was much wrongdoing at which these older women only shrugged their shoulders. "The wildness of youth" they said and did not try to better conditions. But a missionary arranged for the younger women to be included in the Tapu Tifine and arranged to use the white ribbon bow and pledge. They were called the White Ribbon Women. The pledge was binding and impressive. They cherished their white bows as the Victoria Cross is cared for. More than six hundred women are wearing white bows in Samoa and being united with the women of New Zealand and the world. They are producing goodness and purity, and making a beautiful island in which to live.

# Brief Talks on Home Missionary Work of the United Christian Missionary Society

### First Talk: What We Mean by Home Missions

JESUS said the Good News of his coming and mission on earth must be preached to all nations, and another time he was more specific and said that his followers should be witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the earth. If he had been talking directly to you he might have said, instead of the places he named to his disciples, "be my witness in your town, your county, your state and the uttermost parts of the earth" (naming them all). When we speak of *Home* missions, then, we mean *telling* the Good News of Christ and *living* the Christ life right here in the United States of America, so that the citizens of America may be won and kept for Christ.

Where may Home missionary work be done?

1. *In Cities.* Someone has said that if we were to build a Chinese wall around America we could not exclude the European immigrant. He is already here. Even with the reduction of quotas, 538,000 foreigners entered our land in 1927. You will find them in the tenement districts of our big cities; working on railroads and on farms and in mines. They need understanding and friendship, such as Jesus taught.

2. *Among the Orientals.* Most of the Japanese in the United States are Buddhists and most of the Chinese have no religion. There are Buddhist temples and Shinto shrines on the Pacific Coast and several Hindu temples. We send missionaries to Japan and China and India to give the people the religion of Christ. We must not miss our opportunity here at home.

3. *Among the Indians.* The race problem cannot be solved until Christians, through broad-minded study and conference, find the way of brotherhood with all men—white, black, yellow, brown and red.

4. *Mountain Peoples.* People who live in far removed mountain sections, the families separated by streams that become torrents, and impassable roads, need help in establishing schools and churches for their children.

5. *The American Indian.* Whether or not the Indian is vanishing, as some writers say, at the last census there were 350,000. Many of the tribes are practicing the ancient customs of witchcraft and living in primitive ignorance and superstition. The church must provide religious education for the Indian boys and girls or they will never hear of the Good News of Christ's coming.

The program of Home Missions, then, is that every family in America shall know the Good News; that every boy and girl in America shall be enrolled in some Sunday school; and that we all shall be studying the will of Christ as to relationships between races. How the Disciples of Christ are organized to help bring these things about will be told in future Talks.

### Second Talk: The Work of the Disciples Among Foreigners

*In New York:* The Disciples Community House. A wide-open, hospitable, House of Friendliness for seventeen nationalities of boys and girls who live in the high tenements of the East Side of New York. Classes and clubs, study and play, vacation Bible school, daily kindergarten, all under the direction of the loyal staff of Christian workers, who are known and loved in the community. There is an excellent library of 600 volumes in the office and about 200 books are read monthly. The books most in demand are the illustrated stories from the Old and New Testaments. If the Community House were not there, many of these boys and girls would have no Christian influence of any kind through all their childhood and youth.

*In Chicago.* The Jackson Boulevard Church has a large educational plant in which the foreigners of the neighborhood are welcomed. Chinese, Filipinos, besides the immigrants from Europe who have their homes in that section of Chicago, find a place for fellowship and worship. The vacation school has an enrollment of almost one hundred each year and the mothers' club, composed of women who can speak little English, is growing. *The Crystal Street Church,* a Russian congregation, reaches other nationalities as well. This church became self-supporting over a year ago, but for many years it was supported by the United Society.

*In Cleveland.* The Broadway Christian Church serves eleven nationalities in its week-day activities and on Sunday. There are clubs for all ages, with programs that look to character development and social enjoyment. The church extends a welcome to all foreigners within a wide radius.

*In the Coke Regions.* The Coke regions of Western and Eastern Pennsylvania are peopled with immigrants from Central Europe. The Disciples have built a number of churches in the towns formed by these foreigners and have been able to reach hundreds of the boys and girls with religious teaching. Excellent Boy Scout and Camp Fire Girl troops have been started and proved most effective in gaining the interest of the boys and girls. The church membership is growing each year and the influence of the church is felt in the entire community.

*The Mexican Mission.* San Antonio, Texas, has a large Spanish-speaking population. The Mexican Christian Mission, with its home for boys and girls, its nursery, free clinic and Bible classes, is proving a blessing in the life of the city. The artistic church building is a delight to the beauty-loving Spanish Christians. There were fifty additions last year.

### Third Talk: The Work of the Disciples Among the First Americans; Among Later Americans

*Among the First Americans.* The Yakima Christian Mission, twenty miles from Yakima, Washington, was opened six years ago to provide religious training for boys and girls who live within the Indian Reservation near White Swan. There is a large main building, which is also the girls' dormitory; the Richard Kysar Memorial Building, a dormitory for girls, and some excellent farm buildings. The Indian boys and girls go to the public school at White Swan during the winter, living at the Mission. They come from the most primitive homes, often an Indian tepee. In the Mission they become familiar with the conveniences of the American home and are taught proper habits of living. In the chapel each evening there is Bible study and worship.

*The Japanese Christian Mission.* Work among the Japanese in California has three centers: *Berkeley,* where more than one hundred Japanese students are in college; *San Bernardino,* where a church is maintained and practical religious work is carried on for over fifty children and their mothers; and *Los Angeles,* in the growing institutional church with its full program of work among children, young people and adults. The Sunday school in this church has an enrollment of 275 and an average attendance of 220. The Christian Endeavor societies have wide-awake, interesting programs, and the boys' and girls' clubs are attended by many eager members. A Language School is conducted in connection with the work, and over one hundred are enrolled as students.

### Fourth Talk: Work of the Disciples Among Negroes

The oldest work among the Negroes is the *Southern Christian Institute,* at Edwards, Mississippi. There are 250 enrolled in the school, which includes the junior college course. Besides the school work and excellent religious training, the students in the Institute are taught farming and homemaking and other practical work. Many of the students from the Southern Christian Institute are occupying positions of importance and trust throughout the United States. It is one of the oldest and best known of the Negro schools. *Piedmont Christian Institute,* at Martinsville, Virginia, has an enrollment of seventy-two. It has a standard high school course and reported nine graduates for the year 1927. A new alumni association was organized and forty-five of the eighty-seven graduates were reached and sent membership applications.

*Jarvis Christian Institute,* in Texas, is an excellent training school for Negro boys and girls, enrolling over 250 in all departments.

### Fifth Talk: Among the Mountain Peoples; The French in Louisiana

In our home missionary work we have two schools for mountain boys and girls. *Hazel Green* is the older of these schools, providing grade and high school training. The enrollment last year was 171, forty-one of these being boarders in the dor-

**Missionaries—Save Money on Christmas Gifts**

**MISSIONARIES:** Now is the time to select your Christmas gifts from our catalogue at money-saving prices for shipment abroad. Safe delivery to any part of the world.

**Churches:** We will forward orders for Christmas donations and supplies to foreign missions, and save you money and worry.

**Foreign Field Secretaries:** Anticipate the Holiday needs of your Missionary Associates. Communicate *now* with our Wholesale Department. Special discounts on purchases for your stations.

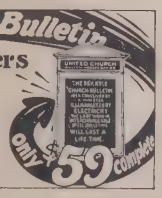
*A FREE copy of the famous Montgomery Ward catalogue upon request.*

**Montgomery Ward & Co.**
**Missionary Bureau, Chicago, U. S. A.**

PIPE ORGANS
Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.
Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.
HINNERS ORGAN CO.
PEKIN, ILLINOIS

**This Illuminated Bulletin with 780 Steel Letters**

20,000 Winters' DeLuxe Church Bulletins in use. Build attendance, and increase collections. Economical effective. Send for free catalogue showing many styles and sizes.
H. E. Winters Specialty Co.
2 Pershing Ave., Davenport, Iowa




mitories. All of the students have thorough Bible training each day, and every year there are a number who make the confession and are baptized. Many of the students from Hazel Green are capable teachers in the schools throughout Kentucky. *Livingston Academy,* at Livingston, Tennessee, had an enrollment last year of over 500, twenty-six graduating from the high school and thirty-four from the grades.

*Among the French in Louisiana.* For twelve years Evariste Hebert (pronounced A-bare) has been working down in the bayous of Louisiana among the very poor French people. He has organized many churches and each year has baptized hundreds of converts.

## A New Worker in Chesapeake Area

PERCY THOMAS, who takes up the religious education work in the Chesapeake Area, formerly carried by M. E. Sadler, was born at Ystalyfera, Wales. At an early age, his family removed to America where the young man was educated in our public schools and in Bethany College. After graduating from Bethany Mr. Thomas served the churches at Donovan, Illinois, Baltimore, Maryland, and Highland Park, Richmond, Virginia. None of these churches were easy fields of labor but in all of them Mr. Thomas did a constructive piece of work. Spending his vacations in the University of Chicago, he continued his studies looking toward the degree of Bachelor of Divinity. After concluding his ministry at Highland Park, Richmond, last January, Mr. Thomas then entered the University of Chicago as a regular student and spent the past six months in that institution. During that time he specialized in religious education.

Mr. Thomas married Miss Blodwen Harris of Steubenville, Ohio. To this union two beautiful girls, Betty Wynne and Tydvil Warren, have been born.

Mr. Thomas combines the power of an earnest speaker with habits of hard work and the brave attacking of problems as they arise. Mr. Thomas will find many friends of himself and of the work waiting to welcome him into his new field. Under his leadership, the educational progress of the churches of the Chesapeake Area is assured. —CHARLES DARSIE.

As a MEMORIAL or GIFT added to your church organ
"Liberty Graduated Cathedral Chimes"
STYLE O
"Liberty Harp No. 149"
*Express forever in beautiful tones the thoughtfulness of the donor*
THE KOHLER-LIEBICH CO., INC.
3551 Lincoln Avenue · Chicago, Ill.

ORGANS BILHORN FOLDING Chicago
207 N. Wells St.

LIFE ANNUITY BONDS

*Becoming Increasingly Popular*

In the missionary year just closed, there was a gain of

$97,764.84

*Over the previous year*

These bonds are an attractive investment because of their reliability, safety and permanence.

The annuity is 6%.

The annuitant never has to wait for his money.

These bonds have back of them the resources of the United Society, which, together with that of the six Old Boards, amounts to nearly Thirteen and a Half Millions of Dollars.

BUY AN ANNUITY BOND

*Write to Promotional Division*

UNITED CHRISTIAN MISSIONARY SOCIETY
222 Downey Avenue Indianapolis, Indiana

# When Deciding On a College This Fall — Consider These!

Observe
Go-to-College Day
First or Second Sunday
in September

## Drake University

A Christian Institution Deserving the Support of Every Member of the Brotherhood.

### Drake Has Six Colleges

*Liberal Arts - Bible - Law*
*Education*
*Commerce and Finance*
*Fine Arts*

The Drake University College of the Bible has furnished hundreds of ministers for our pulpits and many earnest workers for the missionary fields.

Drake's six colleges offer a variety of courses designed to prepare young men and women for various walks of life.

***Send Your Children to Drake—It Pays***

*For Information Address*

**D. W. Morehouse, *President***
**Drake University**
**Des Moines, Iowa**

**"Make Drake YOUR School"**

## Eureka College

**Founded in 1855**

Member of the North Central Association. On the approved list of the Association of American Universities. Fully accredited for training of teachers. Courses in Music and Religion, beside those ordinarily offered leading to A.B. or B.S. degree.

For catalog and other information address the

*Office of Administration,*

**Eureka College Eureka, Ill.**

## One Thousand Students

Are enrolled in Bible classes in

**Texas Christian University**

This session, and **one hundred** ministerial students are enrolled in its College of ministerial training,

## The Brite College of the Bible

**Graduate Work Offered:** Courses leading to B.D., and M.R.E. degrees.
**Undergraduate** (offered through T. C. U.): A standard B.A., with a major in Bible; or other subject.
**A Faculty** of seven Bible professors, who are practical, effective preachers, as well as specialists in scholarly fields, and sound in the Scriptures.
For information address

**Brite College of the Bible, T. C. U.**
**Fort Worth, Texas**

## TEXAS CHRISTIAN UNIVERSITY

Academic credits done in its twenty departments and four schools accepted by the large universities for professional and graduate work.

Graduate School, College of Arts and Sciences, Theological School, School of Education, School of Fine Arts, Department of Journalism, Department of Commerce. All resident students under fine supervision.

One hundred twenty-five faculty members, many of whom are in "Who's Who in America" and are men of recognized scholarship, educated in leading universities of America and Europe.

For information address

**The President**
**TEXAS CHRISTIAN UNIVERSITY**
**FORT WORTH, TEXAS**

## CALIFORNIA CHRISTIAN COLLEGE

Offers training for religious vocations and Christian lay-leadership, as well as training of high standard in arts and sciences. Coeducational. A.B. degree only.

***Faculty of twenty-three thoroughly trained men and women,***

Excellent Dormitories and Dining Room service, with a cultured Christian atmosphere prevailing.

***Southern California, among the orange groves and near the mighty Pacific, is a wonderful place in which to study,***

Registration for fall semester September 15. Catalog of courses, with tuition and dormitory costs, free on application to President Arthur Braden, Ph.D.

**CALIFORNIA CHRISTIAN COLLEGE**
*"Where Education rightfully includes Religion"*
**4133 Marathon Street Los Angeles, California**

## Culver-Stockton College

A standard four year co-educational college. A. B. degree only. Majors in Bible, English, History, Languages, Sciences and Education. Pre-professional courses of law, medicine, engineering, etc.

J. H. WOOD, President,
Canton, Missouri

## PHILLIPS UNIVERSITY

ENID, OKLAHOMA

Courses are offered in four colleges, Conservatory of Music, School of Expression and Dramatic Art.

Phillips' membership in North Central and American Association of Colleges guarantees credits in technical, professional and graduate schools everywhere.

The Bible College enrolled last year 176 students of college rank. It graduated 7 with the B.D. degree, 15 M.A., and 30 A.B.

The College of Education was granted 161 state certificates. The spirit of equality and cooperation in Phillips reduces expenses to a minimum. Catalog free.

I. N. McCASH, President.

## Butler University

will open in its new location on September 17, 1928. For particulars write the President of Butler University, Indianapolis, Indiana.

Go-to-College Day
First or Second Sunday
in September

## William Woods College

Fulton, Missouri

A high class Junior College for young women, fully accredited by the North Central Association and all state universities. William Woods is a democratic college whose spirit of friendship and good will is an actual, though intangible, part of its educational assets. A college whose Christian and cultured atmosphere has, this year, attracted young women from twenty-one states and four foreign nations. A college with well-equipped laboratories and library. All who know the college unite in their praise of the work it offers in the College of Arts and Sciences, the Conservatory of Music, Art, Expression, Dramatics, Education and Commerce.

***Keep Healthy While You Study***

William Woods is a college whose splendid gymnasium, sixty-acre campus, golf course, tennis courts, saddle horses, archery field, hockey field, and constant invitations for hiking make it nationally known as

***The Ideal Outdoor College***

## Hamilton College

1869-1928

A Standard Junior College for Girls. Four years high school and two years junior college.

Courses offered in Art, Astronomy, Biblical Literature, Biology, Chemistry, Economics, Education, English, Expression, French, German, Greek, History, Home Economics, Latin, Mathematics, Music (including piano, voice, violin and public school music), Physical Training, Physics, Psychology, Sociology, Spanish, Stenography and Typewriting.

Athletics, outdoor sports. Horseback riding. Delightful home life. Emphasis on scholarship and character.

*Write for literature and information to*

Dept. W. Hamilton College Lexington, Ky.

## Hiram College

New Science Building
Auditorium
Gymnasium

High Standard Liberal Arts and Pre-professional Courses

Excellent Departments in Religious Education, Music, Dramatics, Home Economics.

MINER LEE BATES, President
Hiram, Ohio

## Transylvania College and The College of the Bible

Transylvania College, founded 1780, offers courses leading to the degree of Bachelor of Arts with majors in a wide variety of subjects and curricula to the degree of Master of Arts in Education. It offers also a number of pre-vocational courses.

The College of the Bible offers courses leading to the degrees of Bachelor of Divinity, Master in Religious Education, and Bachelor of Practical Theology. It also offers the English Bible diploma and certificate courses in Religious Education.

The next regular session opens September 10, 1928.

For information address **either Transylvania College or The College of the Bible. Lexington, Ky.**

# BETHANY COLLEGE

Founded in 1840 by Alexander Campbell

*Consecrated to the Highest Ideals*

*Trains for the Largest Service*

For information write: F. H. Kirkpatrick, Bethany, W. Va.

## Cotner College

*A College of the*

Christian Church

*Emphasis upon*

*Character*
*Scholarship*
*Service*

*For Catalog Address*

Room No. 5
Cotner College
Lincoln, Nebraska

Some of our local leaders in the missionary work may not have given much thought to the material used in their Sunday schools, and therefore might be under the impression that it did not very much concern their work.

The fact is there is a vital connection between the missionary work and the Sunday school literature. What about the missionary programs that are placed before the pupils in your school?

Are they the programs that are tied in with the work you are promoting? If not how can you hope that new life will come into your work in future years?

The Graded and the Uniform lesson materials produced by this house hold up the ideals for which you are striving, and the weekly papers carry stories and accounts of the missionary enterprises that you support.

Moreover the very fact of using literature produced by the brotherhood publishing house would have a beneficial effect on the pupils, over and above the quality of the material itself.

They would grow in loyalty for your work by knowing that your work was in line with other work of the brotherhood.

Will you request your superintendent to adopt this material, if not already using it?

**Christian Board of Publication**
**St. Louis Missouri**

## Florence P. Carmichael

### An Appreciation

By Hazel A. Lewis

A PUBLIC school teacher who likes to teach children on Sunday as well as week days must have a very enduring sort of enthusiasm. Even very sincere and earnest teachers sometimes "get enough of it" during the week. But when a teacher loves children and the church enough to be eager to extend her service to childhood and to enrich the educational work of the church, the result is a source of inspiration to everyone who comes in contact with it.

A few years ago word came to the Bible school department of American Christian Missionary Society that a teacher like that was to be found in Bloomington, Indiana, the superintendent of the primary department in the First Christian Church in that university town.

Florence Carmichael has unbounded enthusiasm for the work of teaching children. She will go to any length to perfect a piece of work that affects children. In that first interview, her concern was not about her own personal advantage or loss, but whether or not she ought to leave the children she was teaching.

Along with this enthusiasm and capacity for work, she has the intensity of feeling and manner that usually is part of such natures. But she has that very valuable trait which earnest people so often lack, a sense of humor, which lightens many burdens for its fortunate possessor and enhances even the routine work that must be done.

Miss Carmichael never teaches children, or teachers of children, as a "class," but as individuals, which is not an easy way of working but the most effective.

She has made a place for herself in interdenominational work, especially in important committee work in the Children's Work Professional Advisory Section of the International Council of Religious Education. She has also done valuable work in the curriculum committee of the United Society, has written a vacation church school manual in one of the series published by the Christian Board of Publication, and has participated in curriculum conferences called to give consideration to lesson revisions.

In addition to a background of training for public school work, a rich experience in that field, and also in religious education in a local church, she has acquired through the years valuable experience as a field worker and now, new academic training in a year of work at Northwestern University.

All of these qualities and experiences make me very happy that Miss Carmichael has been called to the leadership of our elementary work. As her predecessor I rejoice that a superintendent has been found, for the need was very great; as editor of elementary materials I assure her of my whole-hearted cooperation.

*"Go-as-you-please" tours*

**Round the World**

This unique service is like a cruise on a private yacht. Stop where you please as long as you please.

There is a liner every week into Japan, China and Manila and every fortnight into Malaya, Ceylon, Egypt, Italy, France, New York, Havana, Cristobal and Balboa.

Your ticket permits you to spend as much as two years on the trip.

There is no other similar service. Yet with all its advantages, $1250 and up includes transportation, accommodations and meals aboard ship.

You sail aboard magnificent President Liners. Spacious decks. Outside rooms. A world famous cuisine.

Dollar Liners sail every week from Los Angeles and San Francisco for Honolulu, the Orient and Round the World. They sail every fortnight from New York for the Orient via Havana, Panama and California.

American Mail Liners sail every fortnight from Seattle for Japan, China, Manila and Round the World.

Fortnightly sailings from Naples, Genoa and Marseilles for New York.

*Full information from any steamship or railroad ticket agent or*

**Dollar Steamship Line**
**American Mail Line**

25 AND 32 BROADWAY, NEW YORK
604 FIFTH AVE., NEW YORK, N. Y.
210 SO. SIXTEENTH ST. PHILADELPHIA
177 STATE ST., BOSTON, MASS.
110 SOUTH DEARBORN ST., CHICAGO, ILL.
514 W. SIXTH ST., LOS ANGELES, CALIF.
1005 CONNECTICUT N. W., WASH., D.C.
UNION TRUST BLDG. ARCADE, CLEVELAND
152 BROADWAY, PORTLAND, OREGON
21 PIAZZA DEL POPOLO, ROME, ITALY
11 BIS RUE SCRIBE, PARIS, FRANCE
22 BILLITER STREET, E. C. 3, LONDON
4TH AT UNIVERSITY, SEATTLE, WASH.
ROBERT DOLLAR BLDG., SAN FRANCISCO

# Receipts for One Month Ending July 1, 1928

**United Christian Missionary Society**

| | General Fund | Increase | Special Funds | Increase |
|---|---|---|---|---|
| Churches | $ 6,498.78 | $ 34.44 | $ 546.50 | $ 395.80* |
| Sunday Schools | 5,512.88 | 1,171.36 | 25.00 | 82.65* |
| Christian Endeavor Societies | 275.68 | 157.22* | | 48.62* |
| Missionary Organizations | 4,117.00 | 796.61 | 542.35 | 137.34 |
| Individuals | 1,015.42 | 188.55* | 3,620.87 | 345.37 |
| Bequests | 2,094.75 | 812.66 | 4,000.00 | 4,000.00 |
| Interest (U. C. M. S.) | 3,119.53 | 988.33 | | |
| Receipts from Old Societies | 6,300.00 | 5,448.80 | | 4,574.55 |
| Home Missions Institutions | 3,360.34 | 2,598.77 | | |
| Benevolent Institutions | | | | |
| Annuities | | | 19,229.42 | 16,129.42 |
| World Call Subscriptions and Advertising | 2,679.46 | 233.96 | | |
| King's Builders | 169.30 | 31.06* | | |
| Christian Plea Subscription and Gifts | 12.00 | 523.50* | | |
| Literature | 4,370.09 | 325.69 | | |
| Miscellaneous | 3,434.14 | 1,958.50* | 1,054.27 | 225.90 |
| | $42,959.37 | $9,551.79 | $29,018.41 | $15,736.41 |

**Board of Education of Disciples of Christ**

**Supplementary Report for 1927-1928**

| | | |
|---|---|---|
| Churches | $128,791.12 | $23,996.70 |
| Sunday Schools | 139.09 | 586.77* |
| Individuals | 50.00 | 2,461.75* |
| Endowment Crusades | 7,844.90 | 7,151.61* |
| | $136,825.11 | $13,696.57 |

*Decrease

## The Missionary Register

**Missionaries Arriving on Furlough**

Mr. and Mrs. Virgil E. Havens, Africa, August 1.
Mr. and Mrs. W. H. Fonger, Philippine Islands, July 25.

**Missionaries Going to Field**

Mr. and Mrs. Emory Ross, Africa, June 23rd.
Miss Jessie Asbury, Japan, July 27.
Miss Cammie Gray, China, August 1.
Mr. and Mrs. F. L. Rowe, Mr. and Mrs. H. Gray Russell, Africa, August 1.
Mr. and Mrs. C. M. Morton, Porto Rico, August 2.
Mr. and Mrs. C. P. Hedges, Miss Ruth Musgrave, Africa, August 9.
Miss Rosella Kern, Philippine Islands, August 11.
Mr. and Mrs. C. H. Plopper, China, August 16.
Mr. and Mrs. N. B. Ward, South America, August 25
Mr. and Mrs. K. C. Hendricks, Japan, August 29.
Miss Alice Clark, Miss Ann Mullin, Miss Ethel Shreve, Mr. and Mrs. E. C. Davis, India, September 6, New York.
Miss Julia Warren, China, September 7, San Francisco.
Mr. and Mrs. Wm. Erskine, Japan, September 10, Los Angeles.
Mr. and Mrs. Frank Garrett, Mr. and Mrs. Lewis Smythe, Miss Nancy Fry, China, September 12, San Francisco.
Mr. and Mrs. R. F. Brady, Philippine Islands, September 14, San Francisco.
Mr. and Mrs. O. J. Goulter, Philippine Islands, September 14, San Francisco.
Mr. and Mrs. W. E. Gordon, India, September 19, Quebec.

**Birth**

Robert Eugene, to Mr. and Mrs. W. F. Learned, Los Angeles, July 3, 1928 (Africa).

CHURCH FURNITURE
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1108 South 4th St., Greenville, Illinois

Individual Cups
Order A Trial Outfit for your Church
"Special" Cushioned Tray and 36 Glasses $9.95 | Non-Collecting Tray and 36 Glasses $6.50
Nickel Filler $5.75, Cover $2.50, Bread Plate $1.75, Collection Plate $2.00. Catalog free. Pastor's Sick Outfit $11.00.
Thomas Communion Service Co. Box 488, Lima, Ohio

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 W. 31st St.
A FRIENDLY CHURCH

A. A. HONEYWELL, A. I. A.
CHURCH ARCHITECT
INDIANAPOLIS, INDIANA
Specialist in Modern Church and Sunday School Buildings
Large Book of Plans, $1.00

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 369 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

DEAGAN of Tubular Bell Tower Chimes
The one most beautiful form of memorial
Standard Sets, $6000 up
J. C. DEAGAN, Inc.
179 Deagan Building, Chicago
Played Direct From Organ Console

More Men Needed in Radio
Radio industry has grown so fast Radio expert says there are four good jobs for every well-trained man. Men who haven't made right connections and young men starting out should consider Radio for life's work. "Rich Rewards in Radio," points out opportunities in this new industry; also explains how others have become successful Radio Experts through practical Home Course. Write for a free copy to National Radio Institute, Dept. 9P.5, Washington, D. C.
big growth making many big jobs

Pipe-Tone Folding Organs
21 styles, School, Chapel, Chautauqua and Folding Organs. Send for catalogue and prices.
A. L. WHITE MFG. CO., Dept. W. C.
215 Englewood Ave. Chicago, U. S. A.

MAKES MONEY FOR CHURCHES
In a quiet and simple way my 22 Original, Quality Greeting Cards, in Gift Box for $1.00, can make several hundred dollars for your Society, Guild or Auxiliary. No investment. Pay after sale is over. Exclusive representation given early applicants. Write today for "Church Greeting Card Plan" to—CHARLEY C. SCHWER, "The Greeting Card Man," 181 Elm St., Westfield, Mass.

*Coming—World Call Week—November 11-17*

# The Last Page

INDIANAPOLIS Ahoy! The next issue will find us holding forth in our new sanctum sanctorum in the Missions Building, way up on the top floor! "Give them the air," the headquarters committee said.

But in the meantime we're moving—and you who have never had the experience of editing a magazine during the oozy month of August when the roof seems literally to be falling down over your head, to say nothing of the chair being snatched from under you, should try it as a summer diversion. It's another way to keep from growing old.

---

No wonder this poem of A. A. Milne's strikes a responsive chord in our understanding heart:

There was once an old sailor my grandfather knew
Who had so many things which he wanted to do
That, whenever he thought it was time to begin,
He couldn't because of the state he was in.

He was shipwrecked, and lived on an island for weeks,
And he wanted a hat, and he wanted some breeks;
And he wanted some nets, or a line and some hooks
For the turtles and things which you read of in books.

And, thinking of this, he remembered a thing
Which he wanted (for water) and that was a spring;
And he thought that to talk to he'd look for and keep
(If he found it) a goat, or some chickens and sheep.

Then, because of the weather, he wanted a hut
With a door (to come in by) which opened and shut
(With a jerk, which was useful if snakes were about),
And a very strong lock to keep savages out.

He began on the fish-hooks, and when he'd begun
He decided he couldn't because of the sun.
So he knew what he ought to begin with, and that
Was to find, or to make, a large sun-stopping hat.

He was making the hat with some leaves from a tree
When he thought, "I'm as hot as a body can be,
And I've nothing to take for my terrible thirst;
So I'll look for a spring, and I'll look for it *first.*"

Then he thought as he started, "Oh, dear and oh, dear!
I'll be lonely tomorrow with nobody here!"
So he made in his notebook a couple of notes:
"*I must first find some chickens*" and "*No, I mean goats.*"

He had just seen a goat (which he knew by the shape)
When he thought, "But I must have a boat for escape.
But a boat means a sail, which means needles and thread,
So I'd better sit down and make needles instead."

He began on a needle, but thought as he worked,
That, if this was an island where savages lurked,
Sitting safe in his hut he'd have nothing to fear,
Whereas now they might suddenly breathe in his ear.

So he thought of his hut . . . and he thought of his boat,
And his hat and his breeks, and his chickens and goat,
And the hooks (for his food) and the spring (for his thirst) . . . .
But he *never* could think which he ought to do first.

And so in the end he did nothing at all,
But basked on the shingle wrapped up in a shawl.
And I think it was dreadful the way he behaved—
He did nothing but basking until he was saved!

---

Telephone adventure of a saleswoman in a Boston department store. Verbatim report. To be read aloud with graduated stages from politeness to exasperation and disgust:

Customer—"Hello! Misses' suits department? I want Mrs. Coates."

Saleswoman—"This is misses' suits."

C.—"But I want Mrs. Coates in the misses' suits department."

S.—"Well, the coats are not in the suits department. They are downstairs."

C.—"I don't want the coats department. I want Mrs. Coates."

S.—"The coats are not in the misses' suits department."

C.—"You don't understand. I want Mrs. Coates."

S.—"Well, if you will hold your line, I will connect you with the coats department."

C.—"I don't want the coats department. I want Mrs. Coates."

S.—"I know, but the coats are downstairs on another floor."

C.—"But I don't want the coats department. I want Mrs. Coates in the misses' suits department."

S.—"We don't carry misses' coats in the misses' suits department."

New saleswoman passing desk and hearing last remark, asks: "Is some one asking for Mrs. Coates?"

S.—"Yes, and he is so thick I can't make him understand that they are downstairs."

N. S.—"Oh! I guess he means me. My name is Mrs. Coates."

S.—"Well, what do you know about that!"—*Boston Transcript.*

---

The other day a certain parishioner said to his rector: "Tell me, how does the church get into debt?" "It seems to me," said he, "that the vestry, all men of common sense, should run the parish affairs in a more businesslike way."

Said the minister: "Your question is easily answered. It's very simple—nothing easier. Here is the answer: Given a group of members who make no pledge to the church, another group who wait until the end of the year to pay their pledges, still another group who pledge something and never pay it, and still others who pay considerably less to the church than they do for movies, candy or cigars, and you have a church that can never stay out of debt. Ask me something hard, good friend."—*Maryland Churchman.*

---

A New York City school teacher tells about a little boy whose coat was so difficult to fasten that she went to his assistance. As she tugged at the hook, she asked:

"Did your mother hook this coat for you?"

"No," was the astounding reply, "she bought it."—*Children, The Magazine for Parents.*

---

Lost—Will the gentleman that took my tan trousers from the seat of my coupe Saturday morning either sell me back the pants or buy the coat. They both together make a good-looking suit. Individually they are not so hot. No questions asked if they are returned.—*Ad in an Austin (Tex.) paper.*

---

Rastus: "Here am a telegram from de master in Africa stating he am sending us some lions' tails,"

Circus Owner's Wife: "Lions' tails, Rastus? What are you talking about?"

Rastus: "Well, read it yo'self. It says plain: 'Jes' captured two lions; sending details by mail.'"—*Selected.*

---

Minister (to Secretary): Inform the press that my sermon next Sunday will deal with the problems of the hour—the young men of today—our national preparedness policy—naval enlargements—the need of increasing our church maintenance fund—and—and God.—*Life.*

---

One of the pleasantest things about being a radio announcer is the people you meet.—*Graham MacNamee.*

---

Only one one-man top has been invented that work's satisfactorily. That's the Italian Government's.—*Life.*